COMFORTABLE SERMONS VPON THE CXXIIII PSALME.

Being thankefull Remembrances for Gods wonderfull Deliuerance of vs from the late GVNPOVVDER-TREASON.

Preached before the Lady ELIZABETH *Her Grace, At Combe.*

By DANIEL DIKE, Batchelor in Diuinity.

PSAL. 18. 50.

Great Deliuerances gineth he vnto his King, and sheweth mercy to his Anointed, euen to Dauid, and his seed for euer.

PSAL. 102. 18.

This shall be written for the generation to come, and the people which shall be created, shall praise the Lord.

Seene and allowed.

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TO THE MOST GRATIOVS LADY,

the Lady ELIZABETH, *eldeſt* Daughter to our Soueraigne Lord IAMES, by the grace of GOD, of *Great Britaine, France* and *Ireland*, King, Defender of the FAITH.

MOST GRATIOVS LADY: *It is reported of* Tiberius, *that he taxed the indiſcretion of the* Ilienſes, *comforting him long after the death of his ſonne, with this anſwer*: That he alſo was ſorry for them, becauſe they had loſt that worthy Cittizen Hector, *one dead many hundred yeares before. I might feare likewiſe leſt this gratulatory ſeruice, ſomething of the lateſt, might finde the ſame entertainment with your Grace, which their conſolatory with him: knew I*

Suet. in Tiber.

not how vnlike the case is of consolation and gratulation. For griefe commonly being worne away in time, the late comforter is a Comforter both miserable and ridiculous; miserable, by application of remedy, causing healed wounds to bleede afresh; ridiculous, vnseasonably and out of time doing that which time it selfe hath done before him, bringing a hand-kercheife to wipe away teares already dryed. But ioy being an affection more pleasing and agreeing to our nature, and so (specially in greater obiects) not so soone vanishing, latenesse in gratulation may not in like manner bee imputed. If it might in other occasions of ioy, yet certainely not in this, which is no lesse than as it were the resurrection of this whole Isle from the dead, whereby wee may bee sayd to haue receiued againe our parents, coildren, husbands, wiues, kindred, and acquaintance; as Abraham is sayd after a sort to haue receiued Isaac from the dead. And therefore it iustly claimeth a constant and continuing ioy: which if it obtaine not at our hands, but that wee bee as they, who seeing Iohn to be a shining and a burning light, reioyced for a season in him; it cannot be lyable to censure, by a fresh supply of oyle, to refresh the fainting light of the Lampe, and by the renewed remembrance of so ioyfull a worke to reuiue the languishing spirits of our ioy. Which endeauour performed in this Treatise, after approbation receiued from those whose iudgement and learning I humbly reuerence, I am here bold to offer the reading of it to your Grace's eyes, which before was vttered in your hearing; yet not altogether the same, but inlarged with some additions; though not so much added

Heb. 11.9.

Iohn 5.35.

added now, as purposely shortened then, in regard of the time.

May it please your Grace *to interprete this my paines as a testimony of this my most dutifull affection towards you; the desert of your many Peereless indowments affecting mee the more, because a daily eye-witnesse of them in the house where those two Honourable Personages the* Lord *and* Lady Harington, *most carefully and dutifully doe attend your* Grace.

I trust none will judge such Bookes vnfit for you, that knoweth your excellent graces, apt, as for any good learning, so for this spirituall Doctrine, being thereto applyed. And such is the Will of God, that they which are but young should bee informed of his benefits, and namely the great deliuerances wherewith hee hath deliuered them and all his people; which, as I haue intended in this Treatise, so I beseech your Grace *to giue mee leaue to remember you how soone God hath begunne to manifest his speciall Prouidence ouer you, that you may beginne as soone to manifest your obedience to him. Therefore did God make you like his Sonne, in that his earely persecution, when with him your were faine to leaue the place of your abode for feare of those bloudy* Herods, *that you should be like him also in your as earely growing* in grace and wisedome, and fauour with God and man. *Betimes hath hee giuen you euidence of the vnsoundnesse of that treacherous Romish religion, that betimes you might learne to hate it with a perfect hatred, and with no lesse perfect loue to embrace the sincerity of that religion, wherein hitherto you haue been so happily taught and protected.*

Matth. 2.

Luke 2.

Matth. 18. *Now that great God which chargeth the Angels of Heauen* with the least of his little ones, *vouchsafe that honourable patronage and protection vnto your* Grace, *the choycest of that number, that being preserued from all dangers whatsoeuer, you may be reserued for the great good of the Church; that as she reioyceth already in the blossomes of your Spring, so she may hereafter much more reioyce,* Esay 9.3. euen according to the ioy in Harueſt, *in the fruits of your Harueſt. Amen.*

Combe, May 28.

Your Graces in all duty moſt

deepely-bounden ſeruant,

DANIEL DIKE.

THE

THE EPISTLE to the READER.

THou doeſt (I doubt not Chriſtian Reader) duely conſider and beare yet freſh in minde, how of late in this our State and kingdome, thrice in three yeeres ſpace hath the Axe beene brought downe to the root of the tree, whereby we all were euen at next doore to ruine and deſtruction; and how alſo within the ſame three yeeres, yeere after yeere, hath Ieſus Chriſt the dreſſer of our Vine-yard ſtood vp for vs in the gap, keeping from vs the blow of God his vnſheathed iudgement, keeping on vnto vs the courſe of his vndeſerued mercie, that neither by the death of her, whoſe life was our light more than forty yeeres ſpace, came that vpon vs which wee much feared, and our enemies long time expected; neither by the peſtilence after, which kindled amongſt vs, & killed of vs thouſands and ten thouſands, were we wholly conſumed, or our land greatly diſpeopled; neither by the

the plot and powder of those hellish miscreants intending to bring vpon vs a sodaine, fearefull and irreparable ouerthrow at once of all, was our King and Kingdome, the Peeres and people of our land, so much as by the losse of one only haire hurt and indammaged.

The Lord our God for the sake of his Son hath thus againe & againe stayd the stroke of his hand comming downe vpon vs, and called in his decree sent out against vs, for no other end, but that reserued by his mercy, we should seeke after iustice; hauing long respite to amend our liues, we should bring forth fruits worthy amendment of life; and still enioying our state and standing in his Vineyard, should at last delight him with the good and pleasant grapes of truth and holinesse. Whereunto that we may be brought, he hath not onely inlarged by his lenity the space of our Repentance, but also called vpon vs by his remembrancers to repent: so both waiting for, and working also our conuersion, vouchsafing vs grace of deliuerance for the triall of our thankefulnesse, and adding vnto that grace the grace of feruent and frequent exhortation to make vs thankefull. A great mercy it is, that he should so spare vs being but a barren figge tree, but a double mercy that hee should (as our Sauiour speaketh in the Gospell) also digge and dung vs about, to make vs fruitfull. A great mercy it is, that of late he hath deliuered vs from such a danger, so villanous in respect of them that plotted it, so horrible in regard of them that were to bee indangered by it,

Luke 13. 8, 9.

so

so craftily contriued, so maliciously pursued, so neerely effected, as that the like our fathers fathers before vs haue neuer heard of; and our childrens children after vs will euer speake of. But consider if hee hath not seconded this his mercy with as great a mercy: in that to the end we might not receiue this grace in vaine, he hath sent vs many his faithfull seruants to rouze vs out of our carnall security, to raise vs from the death of sinne, to moue vs to thankefulnesse for his infinite mercie, and to make vs awefull of his vnpartiall securitie. Which, how other the Ministers of Christ haue well performed, I am not now to speake of: this I say, that hee, whose worke doth here present it selfe to thy view, hath in fulfilling his ministery, aimed at this, and not missed his marke: hath set his heart to procure Gods praise for his auditors, for reducing our life from the gates of death, and hath had the hand of God graciously vpon him, to furnish and fit him for this so great a cause and seruice of God and his Church. In which, what hee once did (as his place required) vnto certaine more priuately deliuer, that doth he now (as the Churches good requireth) vnto all more publikely offer.

The subiect doth commend the worke: the worke doth well beseeme the subiect; the drift and gift of the Author, I assure thee, doe most sweetely conspire to inflame thy minde with a sacred heate, and desire of ioyning thy heart and tongue vnto the Quire of Saints and Angels in that their seruice of sounding *Halleluiah*. Vnto which

which duty of prayſing God, wee earthly lumps, and leaden ſpirited men, are hardly incited. Who knoweth not in the day of the Lords wrath, how needfull it is that the Prieſts of the Lord ſhould call the people to ſackcloth and faſting, leſt otherwiſe they ſhould turne to ſlaying of bullocks and feaſting? But farre greater neede is there, that vpon receiuing rare and extraordinary fauours of God, *Moyſes* and *Aaron* ſhould direct and prouoke Iſrael to true thankeſgiuing, leſt otherwiſe they turne to vaine and wanton iollity. For as it is a rarer thing rightly to weild proſperity, than patiently to beare aduerſity: ſo is it harder for a man after deliuerance to be dutifull in rendring thankes and praiſe vnto God, than in danger to be earneſt and inſtant in calling vpon the name of God. Ten lepers as yet vncleanſed, cry all alike loud vnto Chriſt in crauing his helpe: but being once cleanſed, of ten but one returnes to giue him thankes for obtaining their ſuit. *Pharaoh* in his diſtreſſe could ſay, *Pray to Iehouah for me*: but eaſed of his ſmart he would neuer ſay, Praiſe the Lord with me. *Hezechias* a good and godly King, was in his ſickeneſſe reſpected, vpon his praying with deuout humility: but after his recouery, was reproued for *not rendring according to the reward beſtowed vpon him.*

Luk. 17. 13, 15.

2 Chro. 32. 25

So hard it is euen for the beſt to giue vnto God his right of glory and praiſe, for the mercies receiued at his hands. And yet are the mercies of God no mercies in mercie to wicked and vngratefull men; but truely iudgements, as being meanes of heauier

heauier iudgements in time to come. Many of Israel that passing *through the Sea, sang with Moses* and *Miriam* triumphantly for their deliuerance out of Egypt; shortly after fearefully fell, ouerthrowne of God in the wildernesse: and why? They seeing his wonders, learned not to feare him, but shewed themselues wretched and vngrateful murmurers. The Israelites vnder the second *Ieroboam* preuailed mightily against their enemies; and yet euen then saith the Prophet, *Reioyce not, O Israel*: and why? They amended nor their idolatry and other sins, as the Prophet there also sheweth. And to many of vs (I doubt) the publike ioy of our late deliuerance will be priuately but wofull gaine: a gaine of time, for the deferring of their punishment deserued; but a gaine withall of forer vengeance in time to bee powred vpon them: and why? For that few (I feare) haue any whit more departed from sinne, escaping this iudgment that was ready to haue seized vpon vs, because of sin.

1 Chro. 10.1, 2,3,4,5,&c.

Hos.9.

That therefore it may be a mercy vnto thee to see the King in glory, the State in safety, the land in prosperity; a mercy to sit quietly vnder thine owne vine, to eate thy bread with comfort, to lie downe in security, to rise in peace; a mercy to enioy thy goods and lands, the wife and children that God hath giuen thee; a mercy to haue liberty of going vp to the house of God, to haue the word, the Sacraments, and prayer in open assemblies; of all which thou haddest beene depriued, had not the cursed Papist of his cruell purpose beene defeated: that, I say, the fruition of these things

in

in a maner recouered by our late deliuerance, may bee vnto thee mercy, no iudgement; striue to grow in grace, and to goe forward in the practice of true Thankfulnesse. Which if thou mindest, this Treatise following may be a blessed meanes herein to further thee: the argument thereof tending to stirre vp vnto this great duty, so generally neglected. Let therefore the matter of this Treatise draw thee on to peruse the same, and thou shalt finde in the manner of the handling, the matter so plainly opened, so orderly disposed, so learnedly vttered, so pithily, so purely, & powerfully deliuered, that hereafter the very name of the Author (I doubt not) will giue his workes credit and countenance sufficient with thee. In assurance whereof I passe thee ouer to reade ouer and ouer againe the booke it selfe, wishing that it may by the grace of the same Spirit wherewith it was penned, be vnto thee of that good in the reading of it, as the authour intended, and did wish thee in the publishing of it.

Thine wholly in him whose of right thou wholly art.

N.W.

THE

THE OPINION OF A Learned Brother touching this TREATISE.

AMong al the gratulatory Treatises that I haue seen for our late deliuerance from the bloudy designements and flagitious practices of the Romanists, whose religion is well marked out by this cognizance. They eate their God, and kill their King, *I do specially commend vnto thy reading (according to mine vnderstanding and priuate apprehension) these diuine and right profitable Meditations vpon the* CXXIV. *Psalme. The frame and composition whereof is from art and iudgement, the Doctrines naturall, the proofes pertinent, the applications faithful; the stile argueth the authors skill in the* language of Canaan, *without all vaine and foolish affectation, the common poyson of this age.*

Reade and peruse with prayer and diligence, and thou shalt finde the truth of my report, which I thought good to set downe for thine encouragement, without any preiudice to other good and commendable endeauours of the same nature. For in this case better it is to bewray ignorance, than to conceale affection, being a day of good tydings; and shall any man doe well to hold his peace? 2 King. 7. 9.

But there is an obiection cast in the way, as the dead body of Amasa, *to hinder the passage and entertainement* 2 Sam. 20.

ment of this Treatise, namely, that gratulation now is out of date and too vnseasonable, the danger is past and gone, the wonderment of the Lords mighty Worke is outworne, and more than halfe forgotten.

Alas, is the sharpe edge so suddenly made dull of our seeming ioy and thankefulnesse for that immediate preuention (O the mercies of our God are aboue all his workes!) *of an vnrecouerable downefall of our present and future happinesse? hath our reioycing been with the Pharisee* in tongue and countenance alone? *is our deuotion so momentany, and our thankefull Remembrance as the* morning dew, *that so soone the renewed memory of our great Delinerance should become wearisomnesse vnto our spirits, there being but the watch of a night, and the turning of an hand betweene vs and so deadly desolation?*

Luk. 18. 11

Certainely England is iustly charged with Israels errour, whose* prayers and prayses ended so soone as they passed the Red Sea.

What cause therefore haue such who desire to consent and obey, *and* to prayse the Lord in the Land of the liuing, *to bee euer taking* the cup of saluation *in their hands, and readily to embrace all fresh supplies and new remembrances, whereby our slumbring affections may be awakened, and we at the length prouoked to set the record of this marueilous mercy in the Kalender of our hearts for euer?* For surely it is the day which the Lord himselfe hath made.

But I am passing the bounds of my purpose of setting downe my conceit of the Treatise: *I will onely adde this caueat,* Sinne no more, lest a worse thing happen.

* As it is diuinely obserued, and set downe by the hand of a ready writer; *Benefi ÿ enim memoria est breuissima.* Καὶ οὐδὲν γηράσκει τὰ χρίστα ὡς ἡ χάρις Psal. 118. 24.

SOME

SOME SHORT MEDITATIONS

on the 124. Pſalme, ſeruing to excite vs to thankfulnes for our late deliuerance.

1 *If the Lord had not beene on our ſide, may Iſrael now ſay:*
2 *If the Lord had not beene on our ſide when men roſe vp againſt vs:*
3 *They had then ſwallowed vs vp quicke, when their wrath was kindled againſt vs:*
4 *Then the waters had drowned vs, the torrent had gone ouer our ſoule:*
5 *Then had the ſwelling waters gone ouer our ſoule.*

WE had no ſooner returned againe (*Gracious, Honourable, and welbeloued*) to this place of our reſt and abode, but my mind immediately began to returne afreſh to her former meditations of that our late, ſo mighty and mercifull deliuerance; wherein *Gods*

The occaſion of chuſing this Text.

might and *mercy* seemed to striue together for the *prehemininence*. For we went hence indeede, as into *a little kind of exile*, not much vnlike those Iewes, carrying out *precious seed*, though not *with weeping eyes*, yet *with wauering mindes*, doubtfull of the *Harueſt*. But I ſaw how we returned (almoſt within the ſpace of ſo many *dayes* as they did *yeeres*, ſo timely was our harueſt aboue theirs) euen (as the ſelfe ſame Iewes did) *with ioy, and bringing our ſheaues full eared, and ripened* with *the blood* of thoſe traitours, as with the *latter raine*; yea, *with triumph* and *victory*, as it were diuiding the ſpoile, and *waſhing our feete in the blood of our bloody aduerſaries*. Wee went hence, not much vnlike *Dauid*, who for feare of vngracious *Abſalom* was conſtrained to leaue his *Ieruſalem*, yet had many faithfull ones cleauing faſt vnto him in that his danger.

Pſal. 126. 6.

Pſal. 126. 6.

Iſay 9. 3. Pſal 58. 10.

2 Sam. 15.

So your *Grace* and *Honours* likewiſe, in that ſodaine flight, and remoue all from this place of your quiet repoſe, (occaſioned by many vnnaturall *Abſaloms*, vnhappy *ſonnes of Belial*) had ſufficient and plentifull proofe of the faithfull and feruent affections, not of ſome particular *Ittaies* and *Huſhaies* onely, but euen of this whole Countrey, and that ancient and famous mother-City thereof, where (as in another *Mahanaim*) you found ſo ſafe ſhelter and honorable harbour all this while. But as in that your flitting, me thought I ſaw *Dauid* with his traine, going out of his *owne place* and *Princely Palace*: ſo in your returne, the generall attendance of that whole worthy and worſhipfull

ſhipfull ſociety, ioyfully accompanying you hither, brought to my *minde*, yea almoſt repreſented to mine *eye*, the ſame *Dauid*, in great royalty, returning home, after the ſlaughter of *Abſalom*, honourably attended, and ioyfully congratulated by his ſubiects of all ſorts, ſtriuing in a commendable emulation, who ſhould goe furtheſt in the declaration of *loue* and *loyaltie*. Whereupon comparing *your going out*, and the manner thereof, with this *your comming in againe*, I could not, but in the humble acknowledgement of Gods powerfull prouidence and protection, both *in our out-going and in-comming*, renew the remembrance of that our memorable deliuerance; and in the renewed remembrance thereof, enter more ſeriouſly into the Meditation of thoſe duties, which, for the ſame, the Lord expecteth at our hands. At our hands, I ſay, in more ſpeciall manner, by how much we are further intereſſed in this his mercie, than many other of our brethren.

2 Sam 19.

Pſal. 121. 8.

For this purpoſe I haue choſen, and am now accordingly purpoſed to interpret this Pſalme vnto you. The Author is *Dauid*, that *ſweet ſinger of Iſrael*, and the Prophet by whom God penned this Pſalme. The occaſion in particular is not ſet downe: but it appeareth, that it was ſome *ſpeciall Deliuerance*, as from *Abſalom*, or elſe the remembrance of thoſe *many deliuerances*, both in *Dauids* owne time, and formerly. For they muſt needes bee deceiued, that make the preſeruation of the Church in the *Babylonicall* Captiuitie, the occaſion; ſince this Pſalme was made by *Da-*

2 Sam. 23. 1.

1 Of *Dauids* compoſing this Pſalme.

Bucer in hunc Pſalmum.

uid many hundred yeeres before that captiuity.

The generall drift of the Psalme.

The Psalme is *Eucharisticall*, that is, *a profession of thankefulnesse for mercies receiued.* The argument, whereby they inforce themselues to thankfulnesse, is taken from the right subiect, to whom thanksgiuing is due, namely, he that is the speciall and onely cause of our preseruation. It is thus to be framed: *He, and hee that onely deliuered vs out of most deadly and desperate danger; is to be praised: The Lord, and the Lord onely deliuered vs out of such danger*; Ergo, *Praised be the Lord.* The *proposition* is to be vnderstood: The *Assumption* is set downe in the first verses: And then the conclusion in the three last.

And disposition thereof.

In the Assumption consider; first, how it is illustrated generally, by the certaine truth thereof: 1. in these words, *May Israel now say*; that is, *it is so certaine and vndoubted a truth, that Israel may boldly and confidently auerre it, without any sticking at it.* 2. in the repetition of the same words againe in the 2. verse. Secondly, The *speciall parts* whereof, which are two; 1. the description of those dangers wherin they were, in 3,4,5. *verses.* They are set forth in *metaphoricall* terms to be very extreme dangers, like to the dangers of him that is in the way of *a wilde rauenous beast*, that comes running with his mouth wide open, readie to deuoure him quicke; or like to the dangers of *those houses* that are assailed and set vpon with *strong streames* and *violent torrents* of *swelling waters.* And these dangers are set out further by the *cause* whence they came, 2. verse

The speciall branching of the parts,
1
2
1

when

when men rose vp against vs, and 3. verse, *when their anger was kindled against vs*. Where these men and their anger are compared to *barbarous and savage beasts*, and their fiercenesse and fury; which is such, that (without any more adoe) they swallow downe quicke the prey they meet with; yea, to the *senselesse creatures* of *fire* and *water*, and their violence, that without all mercy make hauocke, not being able to restraine themselues. 2. The setting downe of the meanes, whereby they escaped these dangers, 1. and 2. verses: *If the Lord had not been on our side, &c.* where the cause is made to be *the helpe and presence of GOD*, which is described by the time, *when men rose vp against vs*. These are the two parts of this *assumption*: for so much the very words must needs import, when it is said, *If the Lord had not been on our side, wee had beene ouerthrowne of our enemies*; Namely, 1. That they were in great danger of destruction. 2. That yet they escaped it; because God was on their side. 2 1 2

And this is the resolution of the assumption, the antecedent of the *Enthymeme* of this Psalme: of the conclusion, the consequent of the *Enthymeme*, how it is to be resolued, wee will shew when wee come to it.

To begin then with the generall illustration of the assumption from the certainty thereof, *May Israel now say*: Here it plainely appeareth, that *Dauid* composed this Psalme for the vse of *Israel*, as a forme of thanksgiuing (which they should vse) for their deliuerance, and therefore the words

The generall illustration of the assumption, from the certainty thereof.

Whence arise these Doctrines.

1. *Doct.* Set formes of prayer lawful

may be read, *Let Israel now say.* Where learne, 1. *That set formes of Prayer are lawfull, euen vpon extraordinary occasions, where the Spirit of Prayer is more effectuall than at other times:* The very times then teaching them to pray, that prayed not before, opening the lips before shut, inlarging the heart before straitned, and abundantly filling and furnishing both *minde* and *mouth* with *meditations* and *words*, that before were to seeke for both. And yet if euen in these extraordinary occasions there may be place for set frames of prayers, how much more in our daily and ordinary occasions, when our dulnesse and slowenesse being far greater, (as also the assistance of the Spirit is farre lesser) doth much more craue the succour and reliefe of such like helpes?

Vse.

I note this against those fanaticall spirits, that presuming, I know not vpon what presence of the Spirit, would cry downe all manner of *set formes of Prayer*, both in *publike* and *priuate* vse; yet so, that care is to be had of those which compose formes of Prayer for others vse, that they bee such as may deserue this title to be prefixed, *May Israel now say.*

But how?

2. *Doctr.* Memory of Gods speciall workes must be maintained.

2. *That wee must by all good meanes labour to preserue the memory of GODS great and glorious VVorkes, either of Iudgement vpon the Enemies, or mercy towards the Church.* For this was the reason that *Dauid* set himselfe on worke in penning this Psalme, *that it might be a memoriall euen to all Generations of the many deliuerances of Israel.* And for the better furthering of this his purpose, besides his penning

of

of it, hee cals vpon them to vse it, being penned, *Let Israel say.* For oftentimes many worthy memorials and monuments (through the negligence of men) grow out of vse and request, and become a prey to the *moths*, and to *rust*, as the Booke of *Moses* in *Iosias* time found hid in a *nooke of the Temple.* Hence it was that in times past the Holy Fathers would not let slip any memorable act of Gods prouidence, without setting some speciall *Marke* and *Memento* vpon it, whereby it might continue *fresh* in their memories, yea and of succeeding generations after them. That valley wherein *Iehoshaphats* aduersaries were ouerthrowne, was called *Beracah*, that is, *the valley of blessing*, that that valley might no sooner bee named, but that famous ouerthrow of those proud aduersaries might presently present it selfe vnto their mindes and memories: for the very selfe-same cause did *Iacob* call the name of that place where God appeared vnto him, *Bethel*, though before it was called *Luz*: and *Dauid* the place where *Vzza* was smitten, *Perez-vzza*; and *Abraham* the place where *Isaac* was deliuered from the bloudy knife that was entring into his throat, *Iehouah-ijreh.* And diuers such like examples there are of places receiuing their denomination from the strange workes of God done in them, that so by this meanes, in the very Name, the Workes of God might the more easily be carried and conueyed vnto the memories euen of following generations. Hence likewise it was, that the censers of those seditious

1 Chro 34.14

2 Chro. 20 26

Gen. 28.19.

1 Chro. 13 11

Gen. 22. 14

Numb. 16. 37, 38.

rebels were commanded to bee taken out of the burning, that broad plates for the couering of the Altar might be made of them. To no other end, Verse 40. than that it might be a remembrance of that remarkable iudgement of fire vpon *Corah* and his cõplices. The like care of deliuering that famous deliuerance of the Iewes out of *Hamans* hands, from forgetfulnesse, was that which moued *Mordecay* to appoint the dayes of their deliuerance to be solemnized as holidyes, yea, and to be called Ester 9.21, 22 by the name of *Purim*, that the very name might bring to their mindes the deuilliſh deuice of *Haman*, in casting of lots for their destruction. Where (by the way) let it be marked, that if those Iewes stucke not to celebrate the memory of that their victorious deliuerance, which could not but be very odious and distastefull to the Persians, of whom they had slaine many, and amongst whom they liued as sojourners and exiles; what a shame then must it be for vs, that liue as free men in our owne Countrey, and as Lords ouer our enemies amongst vs, if wee shall be found slow and slacke to honour the like worke of God with the like memoriall? To these examples may be added *that* 1 Mach. 4.59 *solemne anniuersarie feast of the dedication of the Temple*, in remembrance of the mighty and miraculous deliuerance thereof out of the hands of vsurping and polluting tyrants, by *Iudas Machabeus*. These and many other such like examples (whereof the Scripture is so plentifull) being as it Heb. 12.1. were *a cloud of witnesses*, ought to bee of speciall vse to vs at this day, who haue receiued a deliue-

rance

rance that may seeme to obscure all other deliuerances that were before. And God loueth to haue his lateſt mercies not the laſt in our remembrance.

Specially of the lateſt, when they may compare with any of the former, ſuch as is our late deliuerance.

Nay, ſo would he haue his lateſt mercies remembred, that he himſelfe wil take his ſtile from them, as, after the Iſraelites departure from Egypt, Gods ſtile was this, *The Lord God that brought thee out of the Land of Ægypt.* But afterward vpon the acceſſe of another as mighty and memorable deliuerance, that ſtile was changed: *The day is come (ſaith the Lord) that they ſhall no more ſay, The Lord liueth that brought vp the children of Iſrael out of the land of Egypt; but, The Lord liueth, which brought them out of the land of the North, &c.* If then before, Gods ſtile among vs in *England* were this, *The Lord that confounded the inuincible Nauy of the Spaniards*; the date thereof is now expired, and the dayes are come wherein it ſhall be ſaid no longer, *The Lord the vanquiſher of the inuincible Armado*; but, *the Lord the confounder of the treaſonable practice by Gun-powder to deſtroy the Parliament, and afterward the whole Kingdome.* A victorie deſeruing the Erection of *eternall Trophees*, to be written not onely in *Bookes*, but alſo *in all our hearts, with a pen of yron, and a point of diamond*, with characters indeleble. For the which both Gods *glory*, and his enemies *conuiction*, our *owne* preſent, and poſterities future good, doe earneſtly call vpon vs. That as there bee many, who (in imitation of *Dauid*) by their writings haue laboured to eternize the memory of this Renowned worke of God: ſo all of vs might doe the like, by tradition of

Exod 20.2.

Ier.23.7,8.

Ier.17.1. And that for theſe 4. reaſons.

of liuely voyce, the father to the childe, and those children to their children, successiuely declaring it, and so propagating and perpetuating the memory thereof to all posteritie.

1. *Reason.* Gods glory.

First; *Gods glory*, no lesse, nay much more, craueth this at our hands, than the desert of a victorious Generall doth the erection of a *Trophee* and *monument* of the Victory. What? shall those *Heathen Emperours* bee so honoured, and shall not *God*? who indeed is *a man of warre*, and who alone, *with his owne right hand*, and not (as they) with the helpe of any aide of souldiers, getteth himselfe the victory? shall not he (I say) be much more honoured with *eternall Monuments* of his *Power* and *Prouesse*? And shall *workes mechanicall* (in which is any speciall *artifice* and *workemanship*) be graced with the wishly eye of the beholder, feeding it selfe with the sight thereof; and shall not our eyes much more *giue witnesse* to *Gods* strange and admirable (and yet withall amiable) workes? And shall it be an indignity to a skilfull workeman, hauing brought to perfection some rare and precious worke, if no body would daine the casting of their eyes vpon it? how much more then to *God*, if his maruellous workes so full of *wisedome* and *power*, shall not with a *magneticall attraction*, draw towards them the eyes of vs all, attentiuely and with obseruation to take a through view of them? Especially since God himselfe hath called vs thereunto, and inuiteth vs on to this so goodly a sight, Psalme 66. 5. *Come, and behold the Workes of God: hee is terrible in his*

Exod. 15. 3.

Psal. 98 1.

Iob 29 11.

Psal. 66. 5.

doings

doing towards the sonnes of men. Psalme 111, Many high stiles are there set vpon the Workes of God, that they are *great, glorious, wonderfull, beautifull*; and therfore *to be sought out of all them that loue them.* Vers. 2. 3. 4.

Though *God* should hold his peace, and *giue* no such glorious titles vnto his Workes, *they themselues* call vs vnto themselues, and bid vs come and behold their beauty; yea, though *they themselues* were silent, *this their Beautie* speaketh. For there is not any (no not of the least or lowest) of Gods ordinary and daily Workes, which doth not presently (at the first sight) shew both *the workeman*, and *the Excellency of his workemanship.* How much more then his *speciall* and *extraordinary* workes, which haue in them so liuely markes and expresse characters of that diuine might and maiesty? Psalme 9. 16. *The Lord is knowne by executing iudgement: the wicked is snared in the worke of his owne hands.* Hence the Psalmist speaking of the strange workes of God which his ancestors had seene, calleth them *the goings of God*; *They haue seene, O God, thy goings.* Now looke how by seeing *the print of a mans foot*, we conceiue presently *that such a Creature hath beene in that place*; so when we see *these admirable workes of God*, we cannot but acknowledge his *Prouidence*, and cry out with the skilfull finger of God, *surely God hath beene here.* So that a man may euen *trace* God, and (as the Apostle speaketh) euen *grope him with the hand*, in these his so wise and worthy workes. Psal. 9 16. Psal. 68. 24. Exod. 8. 19. Gen. 28. 16. Acts 17. 27.

And hence ariseth the second inducement, and 2. *Reason.*

inuita-

Enemies conuiction.

inuitation vnto the ſerious conſideration and conſeruation of theſe ſpeciall workes of Gods in our memories; namely, *that hereby the wicked may bee conuicted, and the mouth of iniquitie ſtopped*, Pſalme 107. 42. For whereas when God held his Arme ſtill in his boſome, they were not afraid, blaſphemouſly to aske, *Where is now there God?* in theſe powerfull workes, (God plucking out his hand, and wounding the hairy pate of his Churches enemies) anſwereth them to the full, ſaying, Here is that God whom you asked for, here he is, making *his arrowes drunke with the blood, and his ſword eating the fleſh of his foes*. Then are they huſhed preſently, and forced to ſay with thoſe heathen, *The Lord hath done great things for them*; with thoſe Magicians, *The finger of God*; and with thoſe, Pſal. 58 11. *Verily there is fruit for the righteous: doubtleſſe there is a God that iudgeth the earth.* So true is that of the Pſalmiſt, *how terrible art thou in thy workes? through the greatneſſe of thy Power* (namely, witneſſed in thy workes) *ſhall thy enemies be in ſubiection vnto thee.* That then we may be able to confute and confound the *barking and ſnarling Atheiſt*, and other aduerſaries of the Church, it is neceſſarie *that our memories ſhould be rich treaſuries and ſtore houſes, in which theſe excellent VVorkes of God may be preſerued.*

Lob 5.16.

Pſal. 79.10.

Pſalm. 68.11

Deut. 32.42

Pſal. 126.2. Exod 8.19. Pſal. 58.11.

Pſal. 66.3.

3. Reaſ. Our owne.

Specially as (beſides this conuiction of our aduerſaries) *we ſhall by the ſame meanes benefit our ſelues, furthering and fortifying our Faith, feeding our hope, and nouriſhing and increaſing that ſpirituall ioy whichwee haue in God*, Pſalme 58.10, 107, 42.

But

But if *our owne benefit* preuaile not with vs, yet at leaſt the reſpect of the good of *the poſterity after vs*. For it may ſo fall out, that *future generations* may make greater vſe of Gods Iudgements, than that *preſent age* which they moſt concerned, aud which was an eye-witneſſe of them. Haply becauſe *the preſent beholders* ſtand amazed and aſtonied at the greatnes of them, and ſo haue not their mindes ſo free, rightly to iudge and make vſe of them, as the *poſterity* may haue. O then let vs not be iniurious to our poſterity, let vs not defraud them of ſo rich a treaſure as the knowledge of this late valiant exploit of the Lord: though we be regardleſſe of our ſelues, yet let vs haue ſome care of thoſe that ſhall riſe vp after vs, paſſing ouer this ſo noble and notable a worke of God in the beſt manner vnto them, as we are commanded, Pſal. 78. 6. that ſo *the children as yet vnborne may riſe vp and tell it to their children*.

4. *Reaſ.* Poſterities good.

Pſal. 78. 6.

But it may here bee asked, when *Dauid* here wiſhed *Iſrael* to take vp the words of this Pſalme, thereby to maintaine the memory of their deliuerances; what *Iſrael* it is that he meaneth? *For all are not Iſrael that are of Iſrael.*

Queſt. Rom 9. 6.

Anſw. There is a two fold *Iſrael*: 1. *the pure Iſraelite, voide of guile*, as it is exemplified in *Nathaniel*, which is called the *Iſrael of God*: 2. the *baſe* and *formall* Iſraelite of S. *Paul*, that hath nothing but the *forme and outward faſhion of Religion*; the outward *Iew*, that hath nothing to ſhew for the approuing of his *Iſraelitiſme*, but *circumciſion in the fleſh*, and *the vizar of outward profeſſion*: but as for for *power* and *life*

Anſw. Pſal. 73. 1. 1 Iohn 1. 47. Gal. 6. 16 2 Tim. 3. 5.

2. μόρφωσιν, εἰ κόνα, *formam, imaginem. Said* Rom. 2. 28.

life of godlineſſe, *that he* hath denied. And therefore howſoeuer in outward profeſſion hee be *within*, yet by his workes he ſheweth himſelfe to be one of thoſe that are *without*; euen *a ſtranger and alien* from God and his Couenants. As *Dauid* in this regard is not afraid to call the *Ziphims*, *ſtrangers*, though otherwiſe *Iſraelites* by *birth*. Now the Prophet meaneth here the *former Iſraelite*: for the *other Iſraelite* ſhould lye, in ſaying *that God was on his ſide, and that his helpe ſtood in the Name of the Lord*: both which *Dauid* here inioyneth *his Iſrael* to ſay. So then here it appeareth, *that the cauſe of theſe deliuerances was Gods being on the ſide of the right Iſrael: and yet the other Iſrael, Iſrael* in name onely, and *according to the fleſh, carnall and nominall Iſrael*, partaked with the true *Iſrael* in theſe deliuerances.

Reuel.22.15

Pſal.58.3.
Pſal.54.4.

Doctr.3. Wicked men may thanke the godly for their deliuerance.

Where we are occaſioned to conſider how beneficiall the godlies preſence and conuerſement is vnto the wicked, notwithſtanding that great hurt which they ſuſtaine both by them and for them. For the *Sodomites* ſake *Lot* was carried captiue; that was all the good he got by being among them: but for *Lots* ſake the *captiued Sodomites* were *reſcued* and *reſtored*. Thus doth God gratifie his Children with the preſeruation of the wicked that conuerſe among them: as *Paul*, with the grant of the liues of thoſe infidels that were in the ſhip with him; and here the *Iſrael* of God, with the ſafetie of the baſe *Iſrael*, that were promiſcuouſly and confuſedly ſcattered among them.

Gen.14.12,16

Iob 22.30.

Acts 27.14.

Vſe. Let then the *wicked* ſee how much they are

are beholding to *the godly*, and so (for shame) learne "to make more of them. That thou, a prophane "wretch, diddest escape the late danger of that "bloudy treason, whence was it? Because God "was on thy side? Nothing lesse: but because he "was on the side of his owne *Israel*, whose prayers "and humiliations he respected. Therefore, thou "being in this good company, farest the better, and "shareſt with them in this blessing. And yet (for al "this) wilt thou not giue ouer that in-bred spight "and malice against this *Israel*? doest thou not see "that in striuing to root out this *Israel*, thou striuest "against thine owne good, and so art not thine own "friend? For this *Israel* whom thou hatest, is thy "onely shield and shelter against the tempest of "Gods iudgement; which being once taken away, "thou art laid wide open to the violence of the "wind, and weather. Be not so foolish then as the "*Stag* in the *Embleme*, which by *biting the boughes of* "*the tree*, vnder the which she lay hid from the "hounds and hunters, bewrayed and betrayed her "selfe into their hands. And thus much for the ge- "nerall authority of the antecedent of this argu- "ment: let vs now come to the speciall parts.

Two speciall parts of the assumption. The first concerning their danger, whence.

The first is, concerning those great dangers they were in, euen of vtter subuersion, set forth in borrowed termes, of being swallowed vp quicke, of hauing the waters passe ouer them, &c.

Doct. The Church, whilest in her progresse and pilgrimage, subiect to danger.

Where we may obserue the state of the Church *and Israel of God*, whilest it is a pilgrime here on earth; namely, *that (by reason of the great loue of God to her) shee is subiect to the great enuie and*

enmity

enmity of man. As *Iacobs* speciall and extraordinarie loue towards *Ioseph*, as his darling, procured him the deadly hatred and spightfull enuy of the rest of his brethren. Hence it is that the Church on earth is called the *Church militant*, because of those many cruel and crafty aduersaries which she is to conflict withall. Therefore also likened *to a ship tossed with tempest on the Sea*; to a *vineyard*, into which the wilde Boares of the Forrest make inuasion, rooting and eating it vp. And thus God will haue it to be, that by this meanes wee may haue experience *of faith, hope, patience*, and many other graces on our parts; and of *power* and *mercy* on Gods part. And also, that there may be kindled in vs *a longing desire* after the future happinesse of the *Church triumphant* in heauen.

Gen. 37. 4.

Isay 54. 11.

Psal. 80. 13.

Vse. If then either the Church in generall, or any particular members thereof meet with such crosse friends, we are not to thinke it strange, knowing it is the lot and portion of *Iacob* thus to bee yoked. Let vs then content our selues with this our condition as long as we are here. *To desire freedome from all the oppositions of enemies on earth, is to desire that the Church might triumph on earth, before it come into the Heauens, and so receiue the garland before the race bee runne, the crowne before that good fight be fought.* Nay, to desire this, is to desire a parity betwixt earth and heauen; and that *the Church warring on earth*, might bee *checke-mate to the Church triumphing in heauen*, whose peculiarity it is to be freed from all disturbance and distraction by auerse power;

2 Tim 4. 7, 8.

er; which Christ *Iesus* shall then so vtterly quash and quaile, that his Churches enemies shall *become his footstoole, iudgement shall be brought forth into victorie*, and not the least sound of any contradiction any longer to be heard.

1 Cor. 15. 24. 28. Psalm. 110. 1. Math. 12. 20.

These dangers are set forth (as wee shewed in the beginning) by the *causes* of them, in those words, *when men rose vp against vs*; and, *when their wrath was kindled against vs*.

The description of their dangers by the causes whence.

It may seeme strange that these wicked and wretched enemies, monsters rather then men, should be thus moderately spoken of, and haue no other name then this of men, giuen them; which of al others they least deserued, as hauing in them nothing of man but outward shew and shape, being rather beasts, yea *deuils* in the forme and fashion of *men*, then *right men*. But hereby the church would shew, that she did leaue the further censuring of them vnto *God their righteous Iudge*; and would also further amplifie their wickednes, who being men, did yet in their desires and dispositions bewray a more then *beastly inmanitie and inhumanitie*.

Doct. 1. Concerning the excessiue and hyperbolicall crueltie of the wicked beyond that which is in beasts, because it is spareth not the dead.

In the description of these men and their anger by the furie of wilde beasts, fire and water, wee learne, *Of how bloudie, boisterous and barbarous natures the enemies of the Church are: no mad beast of the forrest so raging, so rauenous as they, so farre doe they exceede them in this kinde*. For whereas the crueltie of some beasts is onely vpon *liuing men*; and not vpon *their dead corps*, this crueltie of *Sions* enemies extendeth it selfe euen as the kindnesse of her

Vsi non sentiunt in cadauera.

friends doth, *Ruth.* 2. 20. both to *the liuing* and to *the dead*. Psalme 79. *The dead bodies of thy seruants haue they giuen to be meate to the fowles of the Heauen, and the flesh of thy Saints to the beasts of the earth.*

Psal 79.2.

1. It prouoketh and delighteth it sel in the cruelty of the beasts.

Where we see, that *the beasts cruelty* is oftentimes set on worke by *these mens cruelty*; and the beasts would bee lesse cruell, if these cruell aduersaries would let them alone, and offered not fit matter to feede, and occasion to prouoke their cruelty. The wicked then taking delight in the cruelty of beasts, against the Seruants of God, oftentimes setting them on vpon them as their prey, (which was the vsull death of many Christians in the Primitiue Church, appointed also for *Daniel* by his enemies,) doe thereby plainely shew, *that they are more cruell than the beasts themselues*. For the sauage beast is content to bee cruell himselfe, and hath not (as these men haue) besides his owne *naturall* and *in-borne* cruelty, a *generatiue* and *seminall* cruelty, whereby hee maketh others like cruell with himselfe. Of this cruelty, so farre surpassing that which is in beasts, *VVicliffes* bones, *Bucer* and *Phagius* their dead bodies, some yea before martyred by the Papists in the fire, long after their buriall, are famous and noble witnesses.

Dan 6.

3. It is a generatiue.

Fox in Martyrolog.

4. An vnpeaceable cruelty.

Leoni tantum ex feris clementia in supplices, prostratis parcit. Plin. histo. 8. Gen. 15. 16. Prou. 12. 10

Againe, whereas the fiercest beasts that are, by submission haue beene mitigated and appeased; so deadly and irreconciliable is the enmity of *the seede of the Serpent* against *the seede of the VVoman*, that nothing can asswage the same. Whereupon *Salomon* saith, that *the mercies of the wicked are cruell.*

cruell. Hence therefore it is, that the wicked are not onely compared, for their bloudy and butcherous mindes, vnto the wilde beasts, as *Vnicornes*, *Serpents*, *Dragons*, *Aspes*, *Bulls*, *Boares*, *Beares*, *Leviathans*, *Leopards*, *Lyons*: and haue their *horns*, *tuskes*, *teeth*, *talants*, *poyson*, *pawes*, *mouthes*, *mawes*, and *iawes* giuen vnto them: but because they goe beyond (as we said) all these, they are here also compared to the sensleſſe creatures of *fire* and *water*. To the *fire* in the third verſe, *when their wrath was kindled against vs*: to *water* in the 4. and 5. verſes, because nothing is so mercileſſe as *fire* and *water*, they doing that which they doe, naturally, and so neceſſarily, not being able to doe otherwiſe. *The fire* cannot of it ſelfe make an end of burning, till the matter it feedeth vpon be wholly conſumed: it is one of those foure, which ſay not, *It is enough*. Neither can *the violent ſtreame of water* ſtay or ſtint it ſelfe, or ſay vnto it ſelfe that which God ſaith, *Thus farre ſhalt thou go, and no further*. So it is with *thoſe wicked ones*, that haue made themſelues *drunke with the blood of the Saints*; *cuſtome* is turned into *another nature* in them: they haue ſo long bathed and ſoaked themſelues *in bloud*, that they are now throughly habituated and radicated *in cruelty*, being no more able to change this their *red skin* died in bloud, than the *Blacke-moure* is to *change* that his *blacke skinne*. Hence it is that *Chuſh* (as ſome thinke) called *Saul Cuſhi*, which ſignifieth an *Æthiopian*, to ſhew, that his inueterate hatred being naturalized in him, was become as vnchangeable as the *Æthiopians* hide.

Pal 22. 21, 15. & 57. 4. & 80. 12.
Prou. 17. 12
Pſa 74. 13, 13
Iſay.

Equal to that which is in fire and water

Prou. 30. 15, 16.

Ieb 38. 11

Reuel. 17. 6

Ieremi 13. 23
Papi in loc.
Pſal 7. 1.
Quaere Ethiopum, Hebr. Cuſhum dicto rum, pilos mutare non poſſut, ſic ſeq. Saul ademta ei Dauid.

Nay, the more they drinke of blond, the more they thirst after it, like the dropsie man. Hence it is that *their throat* is compared to an *open sepulcher*, whose voice is, *Giue, giue*, and can neuer be satisfied, no more then the *barren wombe*. Wee neede not goe farre for examples to proue this; we neede not repeate things of former times, as *the persecution in Queene Maries dayes*, the *Parisian massacre*, *the Spanish nauie*, and the infinite and exquisite tortures therein prepared for vs. This late example, freshest in our memories, and putting downe all the former in crueltie, is sufficient. For whereas in other attempts, *wee* onely should haue tasted of their vnnaturall mercilesnesse; in this last, not onely *wee* (whome they count their *enemies*) but also (together with our selues) many of *their owne friends* and *fauourers* should haue beene blowne vp: wherein they shewed themselues worse than beasts, hauing no respect of those of their *owne kinde*; and so shewed themselues right *Herodians*, naturall sonnes of that old butcher *Herod*, who is reported in that Bethlemiticall massacre, for the making of all sure, not to haue spared his owne sonne: which as it gaue occasion to *Augustus* to say, *to be better to be* Herods *swine then sonne*; so this practice of the *Papists* may alike occasion vs to say, that it is better to be the Popes *beast then barne, dogge then darling*. And whereas in other Treasons *the Lords Annointed* was onely aimed at; here also *the very flower* of the chiefest and choisest of the whole land should haue beene cut off in a moment, at one blow. As though it had

Rom. 3. 13.
Pro. 30. 15, 16

Parcit cognatis maculis similis fera Iuuen.
Ὄρνιθος ὄρνις πῶς ἂν ἀσ-νεύοι φάγων, *Æsch.*
Leonum feritas inter se non dimicat: Serpentum morsus non petit serpetes, ne maris quidem bellua ac pisces, nisi in diuersa genera sæuiunt, Pli. hi. 7. Philo apud Centuriat. centur. 1. lib. 1. ca. 3. Macrob. Satur. 10. Porcum quam prolem.

had not beene punishment enough for *the whole body to bee made headlesse*, vnlesse (for feare it might get some new head againe afterward, and so reuiue) by their mangling and martyring of *the seuerall parts*, it were also made *memberlesse*. So true in them should that of *Salomon* haue beene, *A stone is heauy, and the sand weighty, but a fooles wrath is heauier than both.* *And it is better to meete a Beare robbed of her whelpes, than a foole in his anger.* Prou. 27. 3. Prou. 17. 12.

The vse of this Doctrine, concerning the cruelty of the wicked, is two-fold. *First*, when we haue experience thereof, it must teach vs, not ouermuch to wonder thereat: for they doe not other than is their kinde. *In the integrity of nature*, man indeed was *God* vnto man; but now, in this *corrupt and degenerate nature*, man is become a *Wolfe* vnto man; and what maruell is it to see Wolues deuouring sheepe? So then it is no maruell to see wicked men breaking out into such extremity and outrage of madnesse: nay, it were a maruell on the other side, if they should not doe so: as it were a great maruell, if a *Wolfe* should be in the flocke among *the sheepe*, without doing of harme. It is a wonder then, that there being so many *Wolues* and *Lions*, that is, men of *Lionish* and *Woluish* dispositions, there is no more hurt done than is; the cause whereof is not in the *Lions*, or *Wolues*, whose teeth water after their prey, being in their eye-sight continually, but the curbing and restraining Power of GOD, that chaines them, and confines them within their limits,

Vse 1. 1

Homo homini Deus
Homo homini Lupus.

mits, and so will not suffer them to runne out vnto that violence that their owne nature headstrongly carrieth them vnto.

Vse 2. Secondly, this must cause vs to submit our selues meekly and quietly, yea ioyfully and thankfully, to those corrections which Gods owne hand immediatly inflicteth vpon vs, yea, & to pray with *Dauid, that we may rather fal into the hands of God, than of man*, because (as the same *Dauid* addeth) there is great *mercy with God*, euen in his very corrections. 2 Sam 24.14. For *in his anger* (as the Prophet speaketh) *hee remembreth mercy*, which makes him to correct vs (as it is in *Ieremies* prayer) with *iudgement*, and not in *fury*, that is, with wisedome and discretion, and moderation, proportioning his corrections to our weakenesse, and seeking our good in and by them. Hab. 3.2. Ier. 10.24. But if we be giuen ouer into the hands of the wicked, there is no mercy to bee found at their hands, no moderation to be expected: there will be no hoe with them, till they haue made a finall dispatch of vs, no more than there is with the fire, which will not goe out, till the combustible matter be wholly wasted. They can neuer finde in their hearts to say that to *themselues*, which God did to his *destroying Angell*, when hee was ready to haue smitten *Ierusalem* with the pestilence, *It is enough, put vp thy sword*; or that which was spoken to *Abraham*, ready to strike his son, *lay thy hand*. 2 Sam. 24.16. Gen. 22.12. Nay, we may not look for that fauour at their hands, that *theeues & robbers* by night vse to shew, who giue ouer stealing when they haue enough, and leaue something behind them, as the

grape-

grape-gatherers also doe some grapes, *Obad.* 5. No, herein they doe shew themselues like to this torrent, and inundation of waters, that carrieth down and sweepeth away whatsoeuer is in its way, demolishing and ouer-turning *bridges* and *houses*, euen with the very *foundations* thereof.

Thus was it with those *Edomites*, who at the destruction of *Ierusalem* cryed amaine, *Raze it, raze it to the foundation thereof*. Nay, so farre are they from hauing any relenting compassionate hearts towards vs, being at their mercy, that there can be no greater pleasure or delight vnto them, than to see the vtmost of their cruelty executed vpon vs. As that wicked *Faux*, the *Deuill* in this action, being asked, What he would haue done after the "fire had bin put to the powder? answered, that he "would *GOE SEE THE SPORT IN THE FIELDS*. A right *Edomite*, that could with so ioyfull an eye haue beholden the *day of his brother, and haue reioyced ouer the children of Iudah in the day of their affliction*. It was but a cruell speech of *Abner* to *Ioab*, *Let the young men now arise and play before vs*. He accounted *fighting*, which could not be without *bloud*, to be but matter of *game and pastime*; which yet was more tollerable in him, speaking of that fight which was to be betwixt persons of inferiour sort, and equally matched among themselues, so that they might on both sides *giue* as good as they took: But here to account it a matter of sport and merriment, to see, not *the refuse of the people*, but *the Lords anointed, the breath of our nostrils, our gracious Queene, and all their Royall Issue, the Sage Counsellours*,

Obad. 5. Τὸν (Χειμαῤῥον) δ' οὔ τ' ἄστε γέφυραι εὐργμέναι ἰσχανόωσιν, οὔτ' ἄρα ἔρκεα ἰσχεῖ ἀλωάων ἐριθηλέων ἐλθόντ' ἐξαπίνης ὅτ' ἐπιβρέσῃ Διὸς ὄμβρος, Iliad. E. Sternit torrens agros, sternit sata læta, boumq; labores, præcipitesq; trahit syluas, Arn. 2. Psal. 137. 7.

Obad. 12.

2 Sam. 2. 14.

Lam. 4. 20.

the reuerend Bishops, the worthy Lords, the generous Gentlemen, yea three whole Famous Kingdomes: as hauing but one neck, cut off at one blow, and that treacherously, they not being able in any sort to defend themselues: this cannot but argue a minde that hath euer sold and wholy emancipated it selfe vnto cruelty. But who is able to apprehend the thousand part of that sauage and barbarous butcherie; which we to our great woe should haue felt in case they had preuailed? Their former practices, and this late plot, are sufficient to teach vs how they are hardened in their hard-heartednesse, and confirmed in their crueltie, that not the least dram of any mercy may bee expected at their hands.

1. King. 21. 29

Therefore let vs intreat the Lord, of all temporall iudgements, to keepe this furthest from vs, that wee may not bee deliuered to that merciless generation, *whose teeth are swords, and their iawes as knives*, to eate vp the people of God: let vs desire the Lord, rather *to humble vs* some other way, *to correct* vs himselfe, to take vs into *his owne schooling*, and herein to shew himselfe a tender and indulgent Father towards vs, by correcting vs *himselfe*, and not trusting his hard-hearted slaues with the correcting of vs, who know not to make an end of scourging of vs, till they haue also made an end of vs whom they scourge.

Prou 30. 14. Psal. 57. 4.

A neerer cause of that destruction likely to befall Israel, is here noted to be the violent vehemencie of the anger of their aduersaries: *When their wrath was kindled against vs.*

Where

Where we may see *how mischieuous and murthe-rous the rage of anger is, and whither it carrieth those that are led and moued thereby, euen to the vilest and most outragious excesse of wickednesse that may bee.* As wee see heere in the enemies of Israel, whose wrath would haue driuen them to this mercilesse and miserable massacre of Gods people. *Sauls fury* was that which spurred him on to the darting of his speare at innocent *Dauid*. So truely is *anger* called a *short madnesse*, as differing from *madnesse* onely in *time*.

Doct. 3. Concerning the rage of anger.

1 Sam. 18. 11.

Ira brevis furor. Horat. ab insania tantum tempore differt. Vso.

Let vs learne then so to be angry, *that we sin not*; to moderate and qualifie our anger, yea to curbe and bridle it, lest otherwise in giuing place to it, we doe withall *giue place to the Deuill*, who is at our elbow alwayes, at such occasions, ministring oyle to the fire of our fury, that we may cast our selues headlong, euen into most deepe and desperat mischiefes. *Nehemiah*, in that his iust and holy anger conceiued against the gouernours for their oppression, did not presently in all the haste flye vpon them, but first paused a while, considering and consulting what course were best for him to take in reprehending and reforming of them. And if wee must be thus ieaious ouer our iust and lawfull anger, how much more then ouer our rash, heady, and heedlesse anger?

Ephes. 4. 26.
Ephes. 4. 27

Nehem. 5. 6. 7

Lastly, to conclude this first point, concerning the description of those many perils imminent and impendent ouer the Israelites; let vs marke how long *the Psalmist* dwelleth in this description, and how copious hee is in the amplification thereof,

thereof, by many most proper and pregnant similitudes. Which how they do agree with his scope and drift in this place, hath already sufficiently beene shewed. Principally the comparison standeth in this, that the violence and outrage of their vnbounden and vnlimited affections, and *the hauocke* which they make when they haue scope, is no whit lesse then that which is caused by *inundation of waters*. And hence it is, that the heathen Poets, when they would set forth any such like violence, as is here described, haue vsed the very selfe-same similitudes. Though yet there may be many other resemblances shewed, wherein the enemies of *Sion* are like to *the violent current and torrent of waters*. As, in that from small beginnings they arise, and proceed on to further mischiefes; like the floud of water, which enlargeth and dilateth it selfe by and in the going, though the first head where it began were but small: And vnto the noise which these swelling waters commonly make, answering the great proud and swelling words of their thundring threatnings. And looke how the ouer-flowing waters, when they haue cast downe one house, are so much the fitter and abler to cast downe another, as hauing receiued increase of strength from the first house cast downe, which it carrieth with it selfe, to make assault vpon the second: so likewise *the wicked*, when they haue done one mischiefe, so farre are they from being weary, or waxing faint in euill doing, that they feel themselues fitter and fresher, more lustie and liuely for the doing euen of farre more

Hom. Il. 6. of Tydeides. θύνε γὰρ ἀμπεδίον ποταμῷ πλήθοντι ἐοικὼς χειμάρρῳ, &c. So *Virg. Aenid. 2. In segetem veluti tum flamma furentibus austris Incidit: aut rapidus montano vertice torrens sternit agros,* &c. and many others.

Iob 6. 15. *My brethren haue deceiued me as a torrent,* whose waters faile in Summer.

more execrable things. To the which also this may be added, that as in Summer these *torrents* (as their name importeth) being dry, yet in Winter (hauing the *snow* and *raine* (as hee speaketh) in stead of a fountaine) they doe mightily ouerflow: so in the Summer dayes of peace, the malicious affections of cruell men seeming to containe themselues, in the winter of persecution breake forth in all courage of madnesse.

These and such like likenesses, may be obserued betwixt the torrent of waters, and of the vnbridled affections of persecutors.

But the speciall point which I rather obserue from the Psalmists long insisting in, and so plentifully describing of this point, is this; namely, *That he that would truely, out of the consideration of Gods Mercy, be thankefull for the same, must first of all throughly apprehend that depth of misery, into the which, without that mercy of GOD, hee must needs haue fallen.* Therefore doth the Church first of all thus inlarge it selfe in the meditation of her danger, that by this meanes, feeling the *sweet* of her deliuerance, shee might the more enlarge her heart in thankesgiuing. *Rom. 7. Paul* hauing throughly pondered his woefull estate without Christ, till he was forced to cry out, *Miserable man that I am, &c.* doth presently vpon this, breake out into thankesgiuing for his deliuerance by Iesus Christ; *I thanke God through Iesus Christ.* And as this is the onely way to make vs right thankefull for our spirituall, so also for our temporall deliuerances.

Torrens, quia aestate torridus. χειμάῤῥους, *i. flumen Hybernum, Hor. quoniam maxima ex parte.* ἐν καιρῷ χειμάτος ῥεῖ. *- Fontis habes instar, pluuiasq; niuesq; solutas, quas tibi diuitias pigra ministrat hyems. Ouid.*

Doctr. 3. Apprehension of our owne misery without Gods mercy, must goe before thankfulnesse for Gods mercy.

Rom. 7. 14.

Vers. 25.

That

Vse. In the more large application therof to the like mercy of our deliuerance.

That then thou mayest see what it is God hath done for thee in this thy late preseruation, and so what thankes they are thou owest for the same, it shall be good for thee, in thy more serious meditations, to represent vnto thine eyes, and so to present thy minde with the fearefull sight of that *blacke and bloody day*, wherein the face of all things should haue beene so suddenly and miserably "changed. Behold *Ægypts darkenesse* inuading the "Church, *Babels confusion* in the common-wealth. "Behold (euery naturall childe) the desolate wid- "dowhood and orbitie of our common mother, "this *English Israel*, sitting in ashes, childlesse and "comfortlesse, seeing her tendrest infants baptized "in their owne bloud; and like another *Rachel*, la- "menting the *Herodian* massacre, and refusing "comfort, because her children are not. Behold, "not *Abraham* commanded by God, and glad to "heare the inhibiting voice of God; but rather *Is- "mael* (commanded by his owne blood-thirstie "heart, grieued to heare God countermanding, "and saying, Stay thy hand; yea, loth to beleeue "that it is God, but rather the Deuill;) Behold, I "say, this cursed *Ismael*, with his butcherly tooles "approaching to the throat of poore *Isaac*, bound "vpon the Altar. Behold the whole land in her "most pitifull nakednesse, as hauing her chiefest "staues and staies taken from her; *The strong man, "and the man of warre, the Iudge, and the Prophet, the "prudent and the aged.* See the hatchets which were "found *laid to the roots of the trees*, flying thicke and "three-fold in our woods, hewing and hacking downe,

Exod. 12. 13. Gen 11. 12.

Matt. 2. 18.

Paus his speech after his apprehension, that he was sure it was not God, but the Deuil, that hindred that worke.

Isa 3. 1. 2.

Mat. 3. 10.

"downe, not the *lower shrubs* onely, but the goodly *tall Cedars* of *Lebanon*, yea, that princely and "royall Cedar, hauing so many goodly boughes "and branches, *vnder the shadow whereof wee all* Lamen. 4.20.
"*thought to hide our selues.* See (I say) the *fire* "*comming out of the bramble, and deuouring the Cedars* Iudg.9.15.
"*of Lebanon*; yea, our fence and hedge, and all "the strong stakes therein; and so that being Isai 50. 30
"downe, the wilde Boares of the Forrest running "and rushing in, and rooting vp the Vineyard of "the Lord. Then maiest thou see the torrent of "their fury making as great a torrent of our bloud, "ouer-flowing the streets, *destruction came to a per-* Psal 9.6.
"*petuall end*; *Our Cities leuelled with the ground*; *Ma-*
"*trons rauished*; *Virgins deflowred*; *all ancient lawes*
"*defaced*; *the name and the monuments of our Iland ra-*
"*zed and rooted out*; *a Chaos of confusion*, *and a more*
"*than Cyclopicall anarchy ouer-whelming and ouer-*
"*turning all things*. And yet still in thy medita-
"tions maiest thou leade thy minde along fur-
"ther with *Ezekiel*, to see more, not onely *abomi-* Ezec.8. 6, 13,
"*nations*, but also *desolations*; yea, that *abomina-* 15.
"*tion of desolation* it selfe, perking vp into the *holy* Dan.9 27.
"*place*, vanting and ietting it in the temple of God; Mat. 24.15.
"the pure and cleere light of *the Gospell* flying be-
"fore that grosse and palpable darknes of *that my-*
"*stery of iniquity*; the *candlesticks*, that hold forth 2 Thess 2.7.
"this light, broken in pieces; and so millions of Reuel.2.5.
"soules in that thick and foggy darknes, as it were
"choaked with a dampe, descending down to the
"*darknesse of the deepe*, to the place of *vtter darkenesse*. Mat.22 13.

When thou art now come thus farre to

Exod.8.6. "a most fearefull spectacle, euen one of *Egypts* "plagues (nay, far exceeding them all) presenteth "it selfe vnto thine eyes; Those *Iesuites*, or rather *Iebusites*, the *croking frogs* spoken of in the *Reuelation*, which before lay hid in their obscure mudde, loe how then in that darke and dismall day (as being *their very houre, and the power of darkenesse*) they would haue come forth in swarmes, coue-

Reuel. 16.13

Luke 22.53

ring the face of the earth, crawling vp into our chambers, yea, into our Churches: loe then *Hagar* and *Ismael*, not long since cast out with bagge and baggage, ioyfully reentring againe, and inso-

Gen. 21.14.

lently crowing ouer honorable dame *Sarah*, and driuing her with her *Isaack* out of the Family. What eyes could haue endured this so lamentable and shamefull a sight, whereat that *great eye of the world* would haue closed it selfe, and the heauens themselues haue blushed? or what eares could haue abidden the hearing of those debolshed *Vitells*, walking amongst heapes of dead carkases, and breathing out that vnsauorie voice, stinking worse then the carkases themselues; *An enemie slaine smelleth well: a Citizen better?* Would there not then haue beene cause to haue wished with *Ieremy*, that our heads were *fountaines of teares*? nay, would there not then haue beene matter enough for another *Ieremy* to haue made another booke of *Lamentations*? Might we not then haue hung vp *our harpe vnto the willowes*, and betaken our selues to the singing *of dolefull ditties and mournefull Elegies*? Might wee not then haue said, *How doth the Citie remaine solitarie, that*

Sueton. in Vit. optime olere hostem interfectum: ciuem melius.

Ierem. 9.1.

Psal. 137. 2.

Lamen. 1.1.3

was

was full of people? she is a widdow; she weepeth continually; The wayes of Sion lament, because no man commeth to the solemne feasts: all her gates are desolate; the Priests sigh, her virgins are discomfited; the Foxes runne vpon the desolate mountaines of Sion. And againe: *O God, thine enemies are come into thine inheritance; thy holy Temple haue they defiled, and made Ierusalem heapes of stones: the dead bodies of thy seruants haue they giuen to be meate vnto the fowles: their bloud haue they shed like water, and there was none to bury them.* And againe: *thine aduersaries roare in the middest of thy congregations, and set vp their bannners for signes: they haue cast thy Sanctuary into the fire: they haue burnt all the Synagogues of God in the Land: we see not our signes: there is not one Prophet more, &c.* If wee shall in this manner seriously meditate of those miseries which our aduersaries would haue brought vpon vs, we shall notably prepare our hearts for the magnifying of the riches of Gods mercy, that hath preuented these so many mischiefes: then shall wee see how much we are beholding vnto God for our *liues, liberties, eating our bread vnder our owne figge-tree*, the inioyment mutuall one of another, and of his holy Gospell, of all which hee hath now as it were let a new Lease to vs, and caused them all, being neare death, with the Eagle to *renue their youth againe*. And this doubtlesse is the cause that men are so little thankeful for this so great a deliuerance, because they want eyes to see the height, depth, bredth and length of that *Ocean* of misery prepared for them. Which if they

Lamen 5.10. Psal 79.1,2,3

Ps. 74.4,7,8,9

1 King. 4.24. Zach. 3.10.

Psal. 103.5.

vain

they could see (as who may not see, that will but vse his eyes?) then also they should see, and seeing admire and adore a farre more infinite *height, depth and length* of Gods mercy in their deliuerance. And thus much of the first part of this *assumption*, the *description* of those dangers the Church was in. We now come to the second part, wherein we haue the meanes of their escaping out of those dangers, namely, the help of God, which is made the sole and solitarie cause: *If the Lord had not been on our side.*

Ephes. 3. 18.

The second part, concerning the meanes of their deliuerance out of those dãgers. Whence.

Doctr. 1. Gods immediate prouidẽce worketh for his Churches preseruation.

Where we may learne, *That howsoeuer there is neuer any deliuerance out of any danger, without the Prouidence of God; yet otherwise this prouidence is more plainely and palpably to be discerned, there comming no secondary cause betwixt our eye and it:* so that we must needs be inforced to acknowledge this prouidence the onely cause, and to say, *If the Lord had not been on our side, we had perished*; which argueth an vtter defect *of*, or else, at least, great impotence *in* the meanes. Here then is place for that of the Psalmist, *The Lord with his owne right hand hath got himselfe the victorie.* Here is no *partner* to share with him; and so to detract or derake any thing from his intire, absolute, and plenary praise. here is no *Saule*, to whom *thousands*; or *Dauid* to whome *ten thousands* may be ascribed; but *God* goeth away sheere with all. This immediate working of God, and stretching out of his owne *naked arme*, to rescue and relieue his Church, hath very plainely discouered it selfe in this our late deliuerance. For howsoeuer there

Psalm. 7. 1. 1 Sam 18. 7. Application thereof to the present occasion, where Gods immediate prouidẽce is shewed in our deliuerance, by the consideration of these particulars.

may

may appeare some shew of meanes, yet they are such, as do rather further illustrate the prouidence of God.

I. Writing of the Letter. Where 3.

First, a Letter was written; in which these things may be obserued.

1.

First, that it discouered the plot, onely *in generall*; so that if there had not beene a further marke of God, wee had beene neuer a whit the better for it.

2.

Secondly, that *the Letter* was not intended by the writer for *our* good; but onely *his*, to whom he wrote. Therefore wee are no more beholding to this scribe for our preseruation, than *Dauid* was to the Philistims, who by their inuasion of the land recalled *Saul* from pursuing after him. 1 Sam. 23. 27, 28.

3

Thirdly, it is to be considered, whence it was that this Letter should be thus written: surely it can be ascribed to no other cause, than *the immediate hand of God*, that thus bereaued him of that craftie and cunning policie, wherein they had formerly carried all things, and now, in conclusion, caused him to play the foole, in betrusting a man, *not throughly tried*, with *so great a secret*.

II. Reuealing of the Letter.

Secondly, *that Noble man* that receiued the Letter, presently reuealed it, and so gaue occasion of further search and inquiry to be made into the matter. Yet *Gods Prouidence* is nothing hereby *obscured*, but further *cleered*: for whence was it, that that Noble man should bee made an instrument hereof? whence was it, I say, that contrary to the aduice of the writer, hee should make so good vse of those letters? Surely that bloudy and

treasonable Religion did not teach him so to doe. It was then *the speciall Worke of God*, that moued him hereunto. And thus the prouidence of God by this meanes is more manifested, than if the Letter had been written to some zealous detester of popish superstition.

III. His Maiesties apprehension of the Letter.

Thirdly, aboue all other meanes, the *Lords Annointed* excelleth; who, being *wise as an Angell of God*, doubted some plot. But whence was this, that his *Maiesty* should thus excell, not onely *all others, but (euen his whole so wise and experienced a Councell) but himselfe also?* whence (I say) could this bee, but from some *speciall instinct from GOD, in whose hands are the hearts of Kings*, and are affected and possessed with *thoughts* and *apprehensions*, according to *his owne will and pleasure?* And though something may bee giuen in that already spoken of, to secondarie causes; yet that afterward *the Malefactor*, when hee was to be apprehended, should be without, who, if he had beene within, had done the deed in part; what cause then shall there be assigned of this, but *the onely ouer-ruling Prouidence of God*? So then not any of all these three any thing letteth, but *that Gods sole Power and Prouidence may alone triumph in this our deliuerance.*

1 Sam 14.20

Prou. 21.1.

Vse.

Neither doubt I, but that both his *Maiestie* and *that honourable Lord* are ready to put from *themselues* the praise thereof, and yet to yeeld it wholly *to God*; hauing their mouthes opened to say with the Psalmist, *Not vnto vs, not vnto vs; but vnto thy Name, O Lord, giue the glory.* Let then

Psal. 115 1.

that

that voice of *ioy and deliuerance* be heard in the houses of the righteous: *The right hand of the Lord hath done valiantly; the right hand of the Lord is exalted; the right hand of the Lord hath done right valiantly. Let vs not sacrifice to our nets*: but with Israel here say, *If the Lord had not been on our side*, (and repeating it againe for further affection) *If the Lord had not beene on our side when men rose vp against vs, they had then swallowed vs vp quicke, &c.*

Psa.118.15,16.

Hab 1.16.

But here it shall be good for vs to consider a little of those wayes which God taketh, *when by his immediate prouidence he helpeth his Church against her aduersaries*. I finde foure speciall of these wayes noted in Scripture.

And further explication of it, by these courses which God taketh, working immediately for his Church: which are 4.

The first is; when by casting other occasions in the wayes of our aduersaries, he diuerteth them from her: and then it fareth *with these mighty* Nimrods that hunt after the precious soules of men, as *with common and ordinary hunters*; who in pursuit of one beast, finding another, leaue the former, and follow the latter. An example hereof we haue in *Dauid*, whom when *Saul* was in hunting, as a *Partridge in the mountaines*, the Lord started vp the *Philistines*, as a new game for him, and so withdrew him from *Dauid*? And did not the Lord vse the same holy Art in deluding those *our Hunters*? Were not they almost as neere vs, as *Saul* was *Dauid*? Had they not then come vpon vs, and taken vs, had not God by a messenger bringing the vnwelcome and vnexpected tidings of *their owne danger*, recalled them from vs? So that your *Grace*, your *Honours*,

1. Diuerting of the aduersaries from her, by other occasions. Gen.10.8.

1 Sam.26.20.

1 Sam.23.22.

So was it with vs.

and all of this family, may in more speciall manner say, *If the Lord had not beene on our side*, in speciall sort, ouer and besides his being on the side of the rest of our brethren, *our soules had long e're this dwelt in silence.*

Psal. 94. 17.

2. Striking them with some iudgement.

The second is, when God striketh the aduersary with some fearefull iudgement, either in body or minde, or both; whereby hee disableth them for effecting their purposes. Thus *Sennacherib* and his hoast was smitten by *Gods Angell.* Thus *Valens* the Emperours hand, when he tooke his pen to confirme the sentence of *Basils* banishment, strucken of God, *shooke* and *shrunke*, not able to hold the penne. Thus *Ieroboams* hand, stretching out it selfe against the *Prophet*, withered. And thus, no doubt, rather than such a mischiefe should haue happened, should it in the iust iudgement of God, haue fared with that vnhappy hand, which should haue kindled *that fatall fire.* Rather (I say) than it should haue beene able to haue effected so disasterous an action, God would haue made it, in the very act of putting forth it selfe, like the haud of infamous *Ieroboam.* Thus also God deliuered *Elisha* from that great army of the *Aramites*, come out against him but one poore silly man: hee smote them with *blindnesse* and *dizzinesse of braine*, so that the Prophet droue them (like woodcocks into the net) into the middest of *Samaria.* And thus God likewise deliuered vs at this time, by *blinding* and *besotting* the traytors, that they should communicate their counsels vnto others, when they were almost come to the

Sext. Aurel.

1 King. 13. 4.

2 Kin. 6. 18, 19.

This course also was taken in our deliuerance.

the vpshot, notwithstanding *that depth of silence and secrecie*, wherein for a long space they had hid them before. Which also was the ouerthrow of *Absalom*, and so the deliuerance of *Dauid*, in that God strook him in the braine, and infatuated him, that he should reiect the *good counsell of Achitophel* (good for his treason, otherwise no lesse *pestilent* than *politicke*) and to apprehend and embrace the counsell of *Hushai*, directly ouerthrowing those very intentions which (seemingly) it supported. 2 Sam. 17.14.

The third is, when God *softneth* and *subdueth*, *meekeneth* and *mitigateth* the hearts of the aduersaries; as he did *Pauls*, whom he arrested and seized vpon by his spirit, as he was fiercely and furiously marching out against the *Christians*. 3. The turning of their harts, as of the Egyptians towards the Israelites Acts 9.3,4.

The fourth is, when God himselfe discloseth the deepe counsels of the enemies; as he did to *Elisha*, the plots and purposes of the *Aramites*; and of these *late traitors*, to our *gracious King*. 4. Telling tales of them. And this also may be exemplified in our preseruation. 2 King. 6.9.

Againe, we may further note from hence, *How that God is not onely a beholder, but also a party in those afflictions which euill men raise vp against the Church*. In these contentions and daily conflicts betwixt *Israel* and *Amaleck*, the *people of GOD* and the *Church of the malignant*, God doth not behaue himselfe like politicke and worldly wise men, who can sit still and looke on, whilest in contention the aduerse parties are fighting together; but they themselues will not ioyne with either of them: no, *God* is no such *Neuter*, hee will be a *party*, he will take *a side* presently, and that shall be *the right side*, the side of his *owne Church*. *Doct.* 2. God taketh the side of his Church in all oppositions against her, as a party interessed in them.

Hence it is that God doth so often in Scripture interest himselfe in the *troubles of his Children*. As when *Saul* was going out against the *Christians*, see how *Christ* himselfe, maketh himselfe as one of them; *Saul, Saul, why persecutest thou MEE?* And when *Senacherib* opened his mouth to belch forth the venome of his malice against *Hezechiah*, the Lord asked him, *Against whom hast thou railed, and whom hast thou prouoked to wrath? EVEN THE HOLY ONE OF ISRAEL.* For it cannot be otherwise, but that God being in so *speciall league*, and hauing so *neere communion* with his Church; should haue common, as friends, so also enemies, together with her selfe. The consideration of which point is very profitable.

Acts 9.4.

2 Kin. 19.22

Vse 1. Comfort to the Church in all troubles in assurance of happy issue. Lay 63 9.

For first of all, it yeeldeth great comfort for the children of God in their afflictions by wicked men; forasmuch as they know that they haue God on their side; he is in company with them, *troubled in all their troubles*, being very sensible of all their *iniuries*, as *contumelious indignities* vnto himselfe; when they are touched, feeling the *apple of his owne eye* touched. Courage then poore *Christians*. If God be thus on your side, you may boldly dare to the very teeth the proudest aduersaries, and challenge them with *Paul*, saying, *Who can be against vs?* You may then safely say with *Dauid*: *I will not bee afraid though tenne thousands of aduersaries should rise vp against mee*; and againe, *The Lord is the strength of my life, of whom shall I bee afraid?* When a *side in Battaile* goeth to the worst, so doe all that are on *that side*. So then, if wee should

Zach 2.8.

Rom. 8 31.

Psal. 3.6.

Psal. 27.1.

should be ouerthrowne, God himselfe, who is on our side, should also be ouerthrowne: but this is impossible, and therefore it is as impossible that we should be wholly ouerthrowne: and it is as easie for the wicked to root out *Christ* out of *Heauen*, as his *Church* out of the *Earth*. For hee is on the *side* of his Church, as the *head* is on the *side* of the *body*: so that if Christ can be a *bodilesse head*, the *Church* also may then be a *headlesse body*.

God in Scripture is often compared to a *shield*, in regard of that *defence* which hee yeeldeth to his Church and Children. Now the shield is betwixt the *body* and the *dart*, fencing off the blow; and if there come any *dart*, it must light first on the *shield*, and passe through it into the *body*. See then how safe we are, that haue so *impenetrable a shield*. If any hurt come at vs, it must first come to our *shield*. But *GOD is our shield*, who cannot bee hurt. God is said to carry his Church *as the Eagle doth her young ones vpon her wings*. What neede we then to feare any arrowes? *That Eagle*, on whose wings wee are mounted aloft, flieth higher than any *arrow*: and if an *arrow* should come so farre, yet it must first passe through the *body* of our *Eagle*, before it come to vs that sit on the *top* of his *wings*: yea, but there is no passage for any *arrow* this way; that *vnlucky arrow* which lighteth on *this body*, findeth it as a *wall of stone*, from which it reboundeth backe vpon the *Shooter*. Why then should wee bee so fearefull, *O wee of little faith?* because the *winds*

God compared to a shield Psalme 3.3.

Mat. 8.24,25, 26.

are vp and blow ſo fiercely, the *ſea* rageth, and the *waues* thereof ſtorme, and threaten *ſhipwracke*? Yea, but let vs content our ſelues, *Chriſt Ieſus* is in the *ſhip* with vs, what need we then keepe ſuch adoe with thoſe *weake Diſciples*? We ſhall haue no other hap than he hath: if he be drowned, then ſhall we too, not elſe. But can *Chriſt* be drowned? can hee miſcarry? or can we bee ſafer any where elſe than in *Chriſts* company? Surely much rather would I bee in a *broken and rotten ſhip*, toſſed with the tempeſt in the middeſt of the Ocean, ſo *Chriſt* be there, than be in the *ſtrongeſt ſhip* in the hauen where *Chriſt* is abſent. For, where *Chriſt* is, there is ſure ſafety, and certaine ſaluation in the middeſt of all dangers: as on the contrary, where he is not, there is vndoubted deſtruction, euen in the middeſt of the deepeſt and ſtilleſt peace, and ſecureſt ſafety that may be.

Chriſts preſence our profit.

2 Inſtruction to get God on the ſide: 1 Of our perſon,

Againe, if God in all contentions take a ſide, it muſt teach vs all, earneſtly to labour *for the getting of God on our ſide*, on the ſide, I ſay, firſt of our *perſons*, then of our *cauſe*. Of our perſons, by being vnited vnto his Son *Ieſus Chriſt* by *faith*, and ſo being accepted *In* and *For* him. It is neceſſary that we ſhould firſt get *God on our ſide* in this manner, namely, on the ſide of our *perſons*. For oftentimes God is againſt *that cauſe*, which otherwiſe he fauoureth, being handled and managed by *perſons* whom he reſpecteth not.

2. Of our cauſe,

Secondly, wee muſt get God on the ſide of our *cauſe*, which we ſhall then doe when the *cauſe* we take in hand ſhall be *iuſt* and *right*. Then ſtanding

our

out in *such a cause*, as in striuing for *the maintenance of the faith once giuen to the Saints*, or any part or parcell thereof, we may be sure God will not be wanting therein vnto vs. And when thus both our *persons* and *cause* shall bee liked of God, wee cannot but in the end *prosper* and *preuaile*. As here this *Israel* did, whose *person*, being the *Israel of God*, could not but be accepted, and whose *quarrell* was the most righteous that could be, it being the true Religion of God, which through their sides their aduersaries strooke at. Iud 3.

3. Terror to the enemies of the Church.

Further, this doctrine should bee *terrible* to all them that set themselues against the least of *Christs little ones*; for in so doing they proclaime open warre against the *Heauens*, and fight against *God himselfe*: but they are like to get little by this; it will be hard for them to *kicke against the prickes*. O then that they could see how in *pushing* at any of the *liuely stones of Gods Temple*, they spurne at the *corner stone* it selfe, which will make them for euer being able to *spurne* againe. How darest thou then once so much as to lift vp thy *foot*, yea, or to wagge the least *finger*, to *touch the Prophets of the Lord*, or to hurt *his Anointed*, which euen *Kings* when they haue done, haue felt *GOD* their *aduersarie*, and so haue beene rebuked of him? And yet wilt thou *prouoke the Lord to anger? art thou stronger than he?* art thou able as an equall match, to make thy part good with him? Be well aduised, and imitate the wisedome of that King, which *going to warre, first sitteth downe, and taketh counsell whether he be able with ten thousand to meete him* Act. 9.5. 1 Pet. 2.5. Psal. 105.15 Psal. 105.14 1 Cor. 10.22. Luke 14.31.

him that commeth against him with twenty thousand. Though there need no great consultation for this matter; *Gods weakenesse is stronger than the greatest strength of man*; with the very *blast of his mouth*, or *breath of his nostrils*, he is able to rend thee in peeces. O thou man, that in fighting against the *Church*, doest by the same meanes fight also against *God*, how canst thou looke to preuaile in so audacious an enterprise? Thou mayest doe well to spare thy labour, and not to trouble thy selfe in vaine, as we see of late the *Popish Traitors* haue done, because *they fought against God*, who was on the *side* of the *Parliament House*, and was not onely *present in*, but also the *President of* that *honourable Councell*; and therefore they were no more able to blow vp that lower *Paliament House* here beneath, and Gods Lieutenant therein, than that vpper *Parliament House of Angels* and *Saints* in heauen, and God himselfe sitting as King in the middest thereof.

1 Cor. 1. 25 τὸ ἀσθενὲς τοῦ θεοῦ. Iob 4. 9.

4. Encouragement and allurement to all, to ioyne themselues to Israels side though afflicted, because the victory is hers *Wisedome then to close with the winner.* Matth. 12. 30. *Tacit. hist. l. 2 Irent propere, ne rem orando iram victoris exasperarent*

Neither should this onely daunt vs from *fighting against*, but also draw vs on to *fight for Israel*; *for hee that is not with Christ, is against him. Otho*, when he saw his side the weaker, and going to the walles, counselled his souldiers to prouide for their safety, by *hying them to the winner*. It were good for vs to giue the same counsell to our selues, not as *Otho* to his, taught by our owne wofull experience (though yet better then, than neuer:) but like wise *Prometheuses* before-hand, hauing our eyes in our head to see the storme comming a farre off, euen in the fairest and clearest

Sunne-

Sunne-ſhine; for howſoeuer for a while *Moſes*, hands waxing faint, *Iſrael* may goe to the worſe, and *Amaleck* may preuaile; and when they ſhall not haue *ſought God in due order* by a ſerious and ſufficient humiliation, a breach may bee made among them by the *Beniamites*: yet, when *Moſes hands* and *Iſraels penitent hearts*, ſhall haue recouered and regained themſelues, than woe to *Amaleck* and *Beniamin*, and whoſoeuer they are, that with *Sathan* ſtand vp againſt *Iſrael*. For aſſuredly, *Iſraels ſide* being *Gods ſide*, muſt needes in the end be the *winning ſide*. If God, and his *Iſrael* ſided by him, ſeeme to flie before their purſuers, it is but a politicke ſtratageme of the Lord, like that of the *Iſraelites* flying before the men of *Ai*, to draw them on forward, for further aduantage againſt them, giuing them *a little lightning before death*. For at laſt God will awake, *as one out of ſleepe, as a ſtrong man, that after his wine crieth, and will ſmite his enemies in the hinder parts, and put them to a perpetuall ſhame*. Gods Arke may remaine captiue *for a while* with the *Philiſtims*, and they may *ſhout* and *triumph* at this their ſo noble a conqueſt: but how long will this hold? ſhal not their diuelliſh *Dagon* at the laſt make *curteſie* to *Gods Arke*? ſhall not the *Arke* gloriouſly and victoriouſly returne home out of her *captiuity*? It is wiſedome then for thee to bee on the ſide of *Gods Arke*, though *captiued*; with *Moſes* to ioyne thy ſelfe to the *Iſrael* of God, though *inthralled*; *to lay hold on the skirts of a true Iew*; not onely (with thoſe *Perſians*) *after* his *victory*, but euen *before*, when to carnall eyes there is

Exod. 17.11.
2 Chron. 15.13
Iud. 20, 21, 25
2 Sam. 24.1.
Ioſh. 8.5.
Pſa 78.65, 66
1 Sam. 4.10
1 Sam. 5.3.
1 Sam. 6.12.
Heb. 11 25, 26
Zach. 8 23.
Heſt. 8.17.

is no appearance of any thing, but *vtter ruine*. For God being on *his side*, he must needes be *the winner and gainer* in the end. And it is far better, of a *loser* to turne *winner*, than contrarily of a *winner* to turne *loser*.

5. Instruction to Israel to be on Gods side, as God on hers

Lastly, if God be on *Israels* side, against her enemies, then it standeth with good reason that *Israel* should bee on *Gods side* against his enemies. If God haue holpen vs against these our so deadly foes, what a shame then shall it be for vs to be in the number of such as the *Meroshites* were, cursed by *Deborah*, *because they came not out to helpe the Lord against the mighty*? The Lord stirre vp the hearts of our whole State, to fight as earnestly against this common aduersarie of our faith, in Gods cause, as God of late did fight against them in our cause. God would not suffer them to *lay our glory in the dust*; and shall they any longer be suffered by vs to obscure the *Glory* and *Gospell* of God, by peruerting and poysoning the soules of men with their *damnable doctrines*? Nay, should we not all in our places be as zealous now for *Gods glory*, as hee hath beene for *ours*? Hath he fought *for vs* all this while, that wee should now fight *against him*? which all they doe, that liue in any breach of his commandements: they take part with *sinne* and *Satan*, Gods most *deadly enemies*, against *God himselfe*. This is the retribution which God (for the most part) findeth at our hands for this so great a mercy. Men goe on in all *vngodlinesse* and *vnrighteousnesse*, *prophaning of the Sabbaths*, *drunkennesse*, *vncleannesse*, and *bloudy blasphemies*, where

Iudg.5.23.

Psal.7.5

wherewith, as with ſo many *darts*, they *pierce* through *the ſides* of the Lord. Is this our being on *Gods ſide*, for his being *on ours?* may we not now iuſtly complaine of our ſelues with *Ezra*, *Seeing thou our God haſt ſtaied vs from being beneath, and haſt giuen vs ſuch deliuerance, ſhould we returne to breake thy commandements?* Leuit. 24. 11. Ezra 9. 13. 14.

This helpe of God towards *Iſrael* is ſet forth (as we ſhewed aboue) by the *time* when it was exhibited, *When men roſe vp againſt vs*, euen with *wide and gaping mouthes*, ready to deuoure vs. The diſcription of Gods helpe by the time of the exhibition therof, whence ariſeth this Doctrine: *God often deferreth his helpe to the very laſt pinch.*

Where we may ſee, into how *deſperate* and *inextricable* dangers Gods children oftentimes are brought, before *ſaluation* and *deliuerance* ariſe vnto them. They are at *the very brinke of Death*, and at *the very mouth of the pit*, before the reſcuing hand of God appeare, like *fire-brands* almoſt *conſumed*, before *taken out of the fire*; like *Iſaac* hauing the very *knife at their throat*, ready to bee *ſacrificed*, before the counter-commanding voice be heard. So that with *Dauid* carrying their ſoules *in their hands*, they may ſay, *Verily there is but a ſtep betwixt vs and death.* Thus was it often with *Dauid* himſelfe, as when he was hemmed in on euery ſide with *Sauls* army, and ſaw no way to eſcape: and againe afterward, when the people of *Ziglag* were ready to ſtone him. So was it alſo with *Iehoſaphat* and *Hezechiah*, when thoſe huge armies were come to the very gates of *Ieruſalem*: neither doth God doe this without weighty reaſons. Zach. 3. 2. Gen. 22. 10. Pſal 119. 109. 1 Sam. 20. 3 1 Sam. 23. 26. 1 Sam 30. 6. 2 Chr. 20 & 32

And namely, firſt of all, that by this meanes he might And that for theſe reaſons: 1

Greater manifestation of his owne glory

Psal.112 4. 2 Cor.4.6.

might make his glory the greater, when thus in a moment and turning of a hand hee turnes the wheele, and causeth light sodainly to spring forth, not onely *In*, but *out* of *darkenesse*. To breake a *twigge*, is easie, and may be done with the little finger almost: but when it is growne to a *strong and confirmed tree*, then to breake it, and that as easily as another would doe a *twigge*, is an euident proofe of a right *Samson*-like strength. For God to haue restrained the enemies when they were but *weake Incipients*, in their first end, and raw beginnings, would not haue seemed so great a matter: but then to rebuke them, when they are growne to their *full height* and *ripenesse of perfection*, that they may seeme to mans reason *past recalling*; this (I say) doth farre more fully commend the power of God vnto vs. And for God to haue put out the fire, when it was onely in conceiuing flame, might haue seemed easier: but in the middest of the rage, when broken forth into most furious flames, and so become a deuouring fire, then to restraine it, that it hurt not *Shadrach*, *Meshach*, and *Abednego*, that are in the middest of it, this cannot but in our eye seeme a farre greater matter; and a farre most sensible euidence of Gods omnipotency must it needes be to vs, to be plucked *as brands out of the fire*, than to bee kept *wholly vntouched thereof*, when threatningly it made towards vs. Hence it is, that God in Scripture euen glorieth that his *aduersaries* are so *strong*, his *Church* so *weake*, because then hee thinketh there is matter and fit occasion for him

Dan. 3.

Amos 4.11.

to

to manifeſt the glory of his power and puiſſance. *The earth mourneth and fainteth: Lebanon is aſhamed, and hewed downe: Sharon is like a wilderneſſe, and baſhan is ſhaken, and Carmel. Now I will ariſe, ſaith the Lord: Now* (when things are thus deſperate) *will I be exalted, now will I lift vp my ſelfe.* Eſay 33.5,10.

Secondly, that as his *Glory* may bee the *greater*, ſo alſo (that which is for the moſt part alwayes ioyned with his glory) his *enemies ſhame*. To whom it cannot but be very ignominious, then to bee diſapointed, when they were growne ſo confident in their hopes, that they made themſelues ſure of obtaining their deſires; to bee throwne downe, *When they had exalted themſelues as the Eagle, and made their neſt among the ſtarres, and ſaid in their heart, Who ſhall bring vs downe?* Thus God let *Senacherib* goe on for a while, proſpering and preuailing, inſomuch as he grew *proud* and *preſumptuous* againſt *Hezekiah*, hauing already deuoured him and his, in his preſuming hope. God could haue curbed him *at the firſt*, and neuer haue ſuffered him to haue come ſo neere the wals of *Ieruſalem*. But he would not, becauſe he would bring him to a *greater ſhame*. Therefore it is ſaid, *he returned home with ſhame*, being thus defeated. So God could haue confounded *Haman* in his firſt riſing, but he let the *Laurell tree* to flouriſh and ſpread himſelfe out for a while, that afterward his decay and ſodaine withering might bee the more fearefull: he let him goe on to the very making of the gallowes for *Mordecay*, that his ſhame might bee the greater in being *hanged* thereon him-

2. The greater ſhame of his enemies. Obad. 3. 4. 2 Chro. 32. 21 Pſa. 37. 35, 36 Eſt. 7. 10.

himselfe. And thus he let *Goliah* goe on a while, *bragging* and *braving* the *Israelites*, and by this *craking* and *crowing* ouer them, to strike terrour into them, that his ignominie might be the greater, being killed with his owne sword. Thus God
1 Sam 17. 51. suffereth these *proud Cedars* to perke vp to the very *Clouds*, and to threaten the very *Skies*, that by this meanes being neerer to the *Thunder-bolt*, they might as the more *easily*, so the more *fearefully* be ouerthrowne. Thus he letteth these *hillockes* to grow vnto *mighty Mountaines*, daring the very *heauens*, that so hauing them as it were neerer at hand, he might the sooner and sodainer
Psal. 144. 5. Zach. 4. 7. *bow downe the Heauens, and touching these mountaines, turne them into plaines*, yea, wholly disperse and dissolue them into smoke. Thus are wicked men oftentimes lifted vp on high, that their fall might bee the sadder. Thus God letteth loose *the reines* vnto them, that afterwards he might giue them a *soddaine ierke*, that their hearts, the more they were filled *with confidence before*, they more both hearts and faces may bee filled *with confusion afterward*. That so it may appeare how *the reioycing of the wicked is short*;
Iob 20. 5. and that *the ioy of Hypocrites is but a moment*;
Eccles 7. 8. and that *the laughter of fooles is but as the cracking of thornes vnder the pot*;
Amos 8. 9. and that their *Sunne setteth at noone day*. For euen when they haue the prey in *their hands*, readie to put it into *their mouthes*, then doth God sodainely plucke it from them, and so verifying the pro-
Multa cadunt inter calicem supremaque labra. uerbe, *Many things fall out betwixt the cup and the lips*, dasheth all their ioyes; yea, not onely so, but

making

making themselues a prey to his owne anger, turneth all their *gladnesse* into *griping griefe*, all their *mirth* into *mourning* and *melancholy*: whereof we haue a most famous example in these late traitors, whom it pleased God in his iust iudgement to feede with *false hopes*, letting them goe on freely and smoothly without *rub*, vntill they were come to *the very point of execution*, and of bringing forth *that vgly mis-shapen monster*, whereof they had so long trauailed in child-birth, so that now they began to applaud themselues, reioycing as a woman deliuered of a man-child, that forgetteth *the anguish of her trauaile*, and glorying, as he that *putteth off the harnesse* after the victory; *God and man had decreed our destruction*, nothing might hinder their plot and proiect. God could haue discouered them when *first* they began to weaue this web, in their first consultation; but he would haue them to proceede so farre, euen to the *last threed* of their web almost, that their reproach in weauing *Penelopes* web, in missing of their purpose, and in failing in the last act of their tragedie, might be the greater. The Lord occasioning vs by all this meanes in a holy kinde of triumphing to insult ouer them, (when wee see them to haue conceiued *chaffe*, and brought forth *stubble*) as *Dauid* ouer his enemies; *O enemie, destructions are come to a perpetuall end: thou hast destroyed the Cities: their memoriall is perished with them.* As if "wee should now say to the Traitors; *Yee haue* "*blowne vp the Parliament house, sacked the Citty,* "*established the Masse, altered the gouernment,*

Which is exemplified in the late Traitors.

Iob 16. 21.

Tr shams Letter, spoken as though they had God at command. But they might haue learned of the Heathen Poet, that which since they haue by their owne experience. Ἀλλ' ἀναγκάσαι θεοῦς ἄν μὴ ἐκλοιπτοῦ ἐθέλοντο ἄνεν. That is, no man can constraine God against his will *Sophocl.* Isay 33. 11. Psal. 9. 6.

"aduanced your ſelues to thoſe high places of Honour "you dreamed of: GOD giue you ioy of your Earle-"domes of Warwicke, &c. And againe in ano-
Pſal.48.12,13 ther place: *Compaſſe about Sion, and goe round about it, and tell the Towers thereof, and marke well the wall thereof.* As if he ſhould ſay; *The aduerſaries threatned to doe this and that, to breake downe the wall, to burne the Towers, to ſacke the whole City. Why? but all things ſtand as they did: let vs goe ſee, and ſearch through the whole Citty, if but the leaſt harme bee done.* So may wee ſay; *Marke well the Parliament houſe, behold the wall of London, compaſſe the whole City, ſee if ſo much as the leaſt tile bee ſhaken downe with that terrible Gunpowder.*

3. To procure better entertainment for it at our hands.

Thirdly, God thus deferreth his helpe to the very laſt pinch, that then being the more ſweet vnto vs, by reaſon of our greater need, it might alſo be the more welcome, and entertained with greater thankefulnes.

4. Our experience of that grace which is in vs.

Ioſ. Hal medit.

Fourthly, that we might haue the better proofe and ſounder experience of that *Faith* and *Hope* which we profeſſe our ſelues to haue, in our *peace* and *ſecurity*: for ſudden extremity is the beſt triall hereof: for, as in ſudden feare the *blond* gathers to the *heart* to guard it; ſo the powers of the ſoule in like caſe, doe in like ſort combine themſelues, that they may bee eaſily iudged of. The worldly man, diſtraught with theſe vnlooked for exigents, ſhewes his hope to be but as *the ſpiders web*: the true Chriſtian finding his heart ſetled and eſtabliſhed with the peace of God, approueth

Phil. 4.7.

ueth his hope to be that liuely hope, *which maketh not ashamed.* 1 Pet. 1. 3. Rom. 3. 3.

Fiftly, that with *Paul*, hauing *receiued the sentence of death in our selues*, we might learne with the same *Paul*, to *trust not in our selues, but in GOD, raising vs from the dead*; and withdrawing our eye from all other things, might say with *Dauid*, *Should I not lift vp mine eyes to the mountaines, from whence my helpe commeth? comforting our selues in the Lord our God*, as the same *Dauid* did, being ready to be stoned; and saying with *Iehosaphat*: *O Lord, wee know not what to doe; but our eyes are vnto thee.* For when all humane hopes and helpes faile, then is the helpe of God at hand. 5. The vse of the Doctrine. That wee might trust in him in our greatest extremities. 2 Cor. 1. 9. Psal. 121. 1. 1 Sam. 30 6. 2 Chro 20. 12.

And hitherto of the antecedent, wherein is contained the groũd of the thanksgiuing: the thanksgiuing it selfe, the consequent inferred vpon this antecedent, followes in the verses following. 2 Part of the Psalme.

6 *Praised be the Lord, which hath not giuen vs as a prey vnto their teeth.* Verse 6.

7 *Our soule is escaped, as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.* 7.

8 *Our helpe standeth in the name of the Lord, who hath made both the heauen and earth.* 8.

The thankesgiuing set downe in the beginning of the 6. is afterward further described. The diuision of the second part.

1 By the repetition of the cause or ground of the thanksgiuing, *viz.* the benefit receiued, which is set forth in two similitudes, in the end of the 6. and in the 7. verse. 1.

2 By an effect, if not a part of their thankefulnesse, in the 8. verse. 2

3. Members of this second part.
1. The thankſgiuing it ſelfe
Whence ariſe
Doct. 1.
The minde opened to ſee God in the benefit, openeth likewiſe the mouth to thanke God for the benefit.
Pſalm. 68.24.

First then of the thankeſgiuing it ſelfe, and then of the further illuſtration of it.

The thankeſgiuing it ſelfe in theſe words, *Praiſed be the Lord.*

Where firſt note, how the Prophet as ſoone as he had apprehended the goodneſſe and mercy of God in the deliuerance of *Iſrael*, and in the former verſes deſcribed it, doth here preſently in this verſe breake forth into thankeſgiuing for the ſame, Pſal. 68. 24. *They haue ſeene, O God, thy goings, the goings of my God and King, which art in the Sanctuary*, that is, in their deliuerances, whereof before they ſaw manifeſt tokens (as it were the very markes and prints of thy footſteps) of thy power and prouidence. But what followed vpon this their ſight? Reade the next verſe: *The ſingers went before, the players of inſtruments after: in the midſt were the Maydens playing with timbrels. An open eye then to ſee Gods prouidence in thoſe bleſsings wee receiue, cauſeth an open mouth to magnifie that Prouidence of God for the bleſsing.*

Vſe 1. And therefore thou that haſt ſo dumbe a mouth in praiſing God, haſt but a darke eye in ſeeing *the goings of God.* A man may ſee and feele the *outward benefit* it ſelfe: but this will not enlarge his heart to thankefulneſſe, vnleſſe he be able to diſcerne God *In the benefit*, and to apprehend *his might, his mercy, his prouidence, his protection, his fatherly eye of watchfulneſſe ouer vs*, and *bowels of compaſsion* towards vs, as the originall cauſes thereof.

Doctr. 2. 2 In this example of the Prophet let vs take notice

notice of that duty which we owe to God for his *speciall and extraordinary mercies*, namely, *to offer the sacrifice of Thankesgiuing*. No blessing of God is there so vsuall, or so small, which deserueth not thankes, nay, which in truth doth not farre *excell aboue all thankesgiuing and praise*. For, *as his Name is*, [namely infinite] *so likewise is his praise*, namely his deserued praise. We then, being such poore weaklings as we are, *finite Creatures*, can neuer yeeld him *infinite praises*, answerable to *his deserts*. But when God in his blessings *inlargeth* his *graciousnesse*, then must wee also, in our blessing his name for them, proportionably *inlarge* our *gratefulnesse*. And hence it is, that the people of God, as in their more than ordinary troubles, haue exceeded *in their mourning*, by *holy fasting*; so vpon occasion of the more speciall and rare fauours of God, such as come not euery day, they haue as much exceeded *in their mirth by holy feasting*; whereof reade that of the Psalmist, *The poore shall eate* (namely at this holy feast of the celebration of Gods mercies) *and bee satisfied: they that seeke after the Lord, shall praise*. And to this pertaineth that which *Dauid* speaketh of the *cup of saluation* in another place.

But because the performance of this duty is thought ouer-easie of most; let vs see wherein it consisteth: for that not euery one that saith, *praised be the Lord*, is, *a true thankesgiuer*.

First, that thou mayest well and worthily performe this duty, is required the *fitnesse of thy person*, that thou be meete in regard of thy person to giue

Thanksgiuing is due to God for al, specially his speciall mercies

Nehem 9.5.

Psal 48.10.

Psal. 22.27.

Psalme 116. To this thanksgiuing are required 1. Gratefulnes of the person of the thanksgiuer, as a preparation to thanksgiuing.

giue thankes. For if *thy perſon* bee not gratefull, that is, acceptable to God, thou canſt neuer be truely gratefull, that is, thankefull to him. But though thou ſhouldeſt ſpend all thy dayes in giuing of thankes, all this would bee *odious* and *diſtaſtefull* to him; ſo little thankes ſhouldeſt thou haue at his hands for theſe thy thankes: *the dung of thy ſacrifice ſhould bee throwne in thy face.* The Apoſtle would firſt haue thee fulfilled with the Spirit, as powerfull to ſtirre thee vp to ſpirituall ioy in thankeſgiuing, as wine is to naturall or carnall men: and *then*, not *before*, would he heare thee *ſinging Pſalmes, and giuing thankes alwayes vnto God in the Name of Ieſus Chriſt. It becommeth the vpright to be thankefull*, ſaith *Dauid*. As who ſhould ſay, *It is an vncomely thing for a prophane man to giue thankes.* Vnfit it is, that that mouth which vſually *blaſphemeth* God, ſhould alſo *bleſſe* God; that out of *that fountaine*, which ſendeth forth ſuch *bitter bannings* and *curſed curſings*, ſhould alſo come forth any *ſweet and ſauory words of bleſſing*. *The lippe of excellency* (ſaith *Salomon*) *becommeth not a foole*, no more than *lying* doth *a worthy* (that is, a wiſe) *man*, oppoſite to his foole. *Good words* looſe their grace and reliſh in *the foule mouth of a foole.* To him therefore God ſaith, *What haſt thou to doe, to take my name* (which is holy) *into thy mouth*, (which is *foule* and *filthy*) either in *prayer* or *praiſe?* We our ſelues would not willingly be praiſed by men *praiſeleſſe*, and wholly *worthleſſe*: much leſſe then ſhould God be praiſed by vnworthy men. May not *he*, as well as *wee*, account

Mal. 2. 3.

Ephe. 5. 18, 19

Pſal. 33. 1.

Iam. 3. 10, 11.

Prou. 17. 7.

Pſalme 50.

account their *praise* a *dispraise* and staine to his glory? This was the reason why Christ would not let the deuils speake his praise, *because he needed not the praise of the impure: neither is praise seemely in the mouth of a sinner.* Therefore if wee would bee meet instruments of sounding foorth *Gods praise*, we must be first *sanctified*, and so set in right tune by God himselfe. *Dauid* therefore, though a man already *sanctified*, yet in regard of his fall, thinking himselfe both *vnworthy* and *vnable* to praise God, feeling as it were his mouth *stopped* with those his more grieuous sinnes, calleth for God, as it were with *a coale from his altar to touch his tongue*, and with *his key to vnlocke the doore of his lippes: Lord, open thou my lips, and my mouth shall shew forth thy praise.* As long then as a man lies in his sinne, he is tongue-tyed, nay, his mouth is musled, and his lippes sealed and clasped. Looke then how vnpleasant the voice of a *lisping* tongue-tyed stutterer is, or *the noise* of him that offereth to speake with his mouth shut; so with God are the thankesgiuings of the vngodly. For a man can not say, *that Iesus is the Lord*, [namely so, that Christ should indeed be glorified by his speech] but by the spirit, with whom the wicked haue no acquaintance.

Theophyl. in Luc. 4. *Non fuit demonia loqui, quia non indigebat immundorum laude: neque enim speciosa laus in ore peccatoris.*

Isaiah 6.

Psalme 51.

1 Cor. 12. 3

Secondly, being thus prepared, the duties which thou must performe, are these:

I. Duties to be performed after this preparation: Which are I. Of the heart. Psalm. 57. 7.

The first belong to thy *heart*. There must *thankfulnesse* begimne, as *Dauid* saith, *My heart is prepared, my heart is prepared, O God: I will sing, and giue praise.* Vnlesse the instrument of *thy heart*, and the

strings thereof be first well *tuned*, the song of the *tongue*, though neuer so *pleasant*, is *distuned*, and all the melody thereof *marred*: like as if *the skilfull Musician*, whilest he is singing, though neuer so sweetly, should play vpon a *distuned instrument*, thereby *the grace* of his song is also lost. That which an euill and harsh sounding instrument is to a good voyce, that is *an vnthankefull heart* to a *thankefull mouth*. Therefore the Apostle maketh all the melody of spirituall mirth in thankesgiuing to come from *the heart*: *Speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing, and* (that you sing not in Gods eare, as many, out of tune) *making a melodie in your hearts to the Lord.* Many false ones there are among vs, that with repining hearts grudge and grieue that this treason tooke no better; who yet set a good face vpon it, assuming to themselues the face and fashion of reioycers, and teaching their tongues to *speake the language of Canaan*, in thankesgiuing: like *Rufus*, that came to *Vitellius* after his victory, *carrying* (as *Tacitus* speaketh) *ioy and gratulation in his countenance, but heauinesse in his heart.* This *praising* of God is of no *price*, because *the heart* reclaimes against *the mouth*, and bites in the words of thankesgiuing vttered by it.

Ephes. 5. 19

Esay 19. 18.

Tacit. hist. li. 2. Laetitiam & gratulationem vultu ferens, animo anxius.

But what are the actions of a thankefull heart? They are these:

And they are these:

1. Serious agnizing and recognizing of Gods mercies

First, the *agnizing, serious recognizing and recounting* the mercies of God, and his *power, prouidence, goodnesse, wisedome*, and such like properties in them. An example hereof we haue in

Dauid,

Dauid, who in that Psalme of thankesgiuing for the ordinary workes of Gods Creation, in the through-notice hee tooke of Gods *Wisedome* in them, cryeth out *Epiphonematically*, *O Lord, how manifold are thy workes, in wisedome hast thou made them all!* shewing his thankfulnesse by his agnizng of Gods wisedome. Psal. 104.

Secondly, the *resting* and *reioycing of the heart in them*, in regard of that sweet comfort and contentation it findeth in them. Psal. 94. 1,4. *It is a good thing to sing praise, &c. for thou Lord hast made mee glad by thy workes.* And in *the* 16. *Psalme*, which is a Psalme *Eucharisticall*, this *clasping*, as it were, of the heart about the benefit, and so kindly welcomming of it, is notably expressed, verse 6. *The lines are fallen vnto me in pleasant places: I haue a goodly heritage.* Surely *the discontented heart*, that cannot be satisfied with the liberality of God in his benefits, is *an vnthankefull heart*. 2 Resting of the heart with a sweet contentation in them. Psal 94. 1,4 Psal. 16. 6.

Thirdly, *the reciprocation of like affection to God*, when the heart returneth the same affections to God, for the benefit which God hath witnessed to her in the benefit, *melting in kindnesse* towards him, and grieuing at her inability of making any iust requitall. This was in *Dauid*, when he said, *I loue the Lord, because hee hath heard my prayer.* And afterward, *What shall I retribute, &c.* how few are the hearts thus affectioned to God? 3 Reflection of like affection. Psalm. 116.

Fourthly, *the hope and confidence of our hearts*, whereby vpon experience of Gods former *mercies* and *power*, casting, and as it were, *rolling* our selues vpon him, we still continue to giue him the 4. Confidence of the heart in God for the time to come. Psalme 37.

the praise of his *strength* and *goodnesse*. Therefore so soone as the Prophet had said, *Praised bee the Lord, which hath not, &c.* he addeth in the 8. verse, as it were to declare how he praysed the Name of the Lord; *our helpe standeth in the Name of the Lord.* But of this point more shall be spoken in the opening of the 8. verse.

II. Of the tongue, whose duty. 1 Thes. 5. 18

Secondly, when *the heart* hath thus done her part in thanksgiuing, (which is that thanksgiuing the Apostle meaneth, saying, *In all things*, or *in all times*, that is, *continually*, *giue thankes*) then *the tongue* succeedeth, and secondeth *the heart* in this holy duty, and so becommeth *the best member* of the whole body, euen the *glory* thereof, as it is often called in Scripture *.

* Gen. 49. 6. Psal. 16. 9 & 30. 13.

Generally *the tongues* duty and part is to bee as it were but the *Eccho* of *the heart*, reflecting and resounding the same notes which *the heart* already hath vttered.

Generally.

More specially yet to speake of them; some there are which concerne *our selues*, others which concerne *others*.

Specially.

Our selues, these:

1. Respecting our selues: in 1. Confession of Gods worthinesse. Matth. 6.

1. *Confession* (as we are commanded in that absolute forme of thanksgiuing by our Sauiour) of Gods *kingdome* and *power*, and so consequently of that *glory* which for both is due vnto him.

2. Of our own vnworthinesse. Gen. 32. 10

2. *Confession* of our owne *vnworthinesse*, by reason of our sinnes, euen of the least of the *mercy* and *truth* which God hath shewed vs. This is a necessary point *in right thanksgiuing*, that we doe thus abase our selues: or else (which is the speciall matter

matter in thankesgiuing) *we doe not wholly giue all the glory to God.* This was the errour of the Pharise his thanksgiuing, that it wanted this *nullifying* of himselfe; *I thanke thee, O God, that I am not as others; I giue almes; I pay tithe of all I haue; I fast twise in the weeke, &c.* Loe, how he crakes; marke how he exalteth & dignifieth himselfe. But in *true thanksgiuing*, all the Glory must bee ascribed to God; which cannot be wel done, without the *vilifying of our selues.* Hence *confession of sins* is called *the giuing of glory to God.* *Ioshua* calling vpon *Achan* to confesse his sin, said: *My son, giue glory to God.* And *Ezra* prouoking the *Israelites* to the like duty, said, *Yee haue trespassed against the Lord, &c. now therefore giue praise to the Lord.* Therefore we shall see how the holy Men, in praising God for his mercies, haue praised him in this manner. *Dauid* giuing thankes for that gracious promise of establishing the kingdome in his house, *Lord* (saith he) *who am I, or what is my fathers house?* And in the Psalmes magnifying Gods glory in the rich furniture of the whole world for mans vse, *Lord* (saith he) *what is man, that thou shouldest thus remember him?* Hee thought he could not sufficiently amplify & magnifie *Gods glory*, but by *extenuating* and *minishing*, yea, wholly *depressing* of mans. If then, in a right manner wee would thanke God for this our late deliuerance, we must with humble hearts acknowledge our *owne desert*, not onely of *the danger* we were in, but also of *the euill it selfe*, whereof we were in danger, namely, that we had deserued for our cold loue and simple entertaiment of the Gospell,

Luke 18.

Iosh. 7

Ezra 10. 10, 11.

2 Sam. 7. 18.

Psalme 8.

Application of this point to the present occasion.

Reuel. 2. 5. Ier. 14. 21

2 King. 16. 11.

Pſal. 77. 9.

2 Kin. 21. 13

ſpell, *that the Candleſticke ſhould haue beene remoued*; the *Throne of Gods glory caſt downe*, *Antichriſts throne and the Altar of Damaſcus erected in the Temple*; and ſo all thoſe ſweet ſpirituall mercies *ſhut vp in diſpleaſure*. Yea not onely *thoſe*, but euen the *temporall* alſo, that the Lord ſhould haue *ſwept vs away with the beeſome of deſtruction*, *ſtretching ouer vs the line of Samaria*, *and the plummet of the houſe of* Ahab, *wiping England as a man wipeth a diſh*, *which hee wipeth*, *and turneth it vpſide downe*. Thus if we ſhall giue our ſelues *the ſhame* of our owne merits and deſeruings, we ſhall in ſo doing giue vnto God *the due and deſerued glory of his mercy*. The office of the tongue in thankſgiuing reſpecting others, is

II. Others which are, 1. Commemoration of Gods mercies vnto them. Pſal. 22. 22.

1. *A Commemoration or annunciation of Gods mercies vnto them*, of which *Dauid* ſpeaketh often in the Pſalmes, *I will declare thy Name to my brethren*, *in the middeſt of the congregation I will praiſe thee*. And this was inioyned the *Iſraelites* (as that wherin they were to declare their thankfulneſſe) to rehearſe vnto their children the manner of their deliuerance from the *Ægyptian* bondage.

Exod. 13. 11

2. That which is the end of the former, *a prouocation and excitation of others to this duty*. In the which *Dauids* zeale is ſo exceſſiue, that hee calleth not onely vpon *Men*, but *Beaſts* alſo; yea, *the ſenſleſſe creatures*, as *the heauens* and *earth*, that they ſhould ſet forth the praiſe of the Lord. True thankfulnes is not onely *Immanent* in the thankſgiuer, but alſo in a manner *Tranſient*, in that it propagateth, or at leaſt laboureth to propagate the like thankfulneſſe vnto others.

2 Prouocation of others to this duty. Pſalm. 148.

And

And thus are wee to praise God with *our lips*, which *Hosea* calleth the rendring *of the calues of our lips*. Hoesea 14.3

There remaineth yet a third action, to make vp this duty of thanksgiuing, and that is, when to the *verball thanksgiuing* of *our lips* wee ioyne *the reall thanksgiuing of our liues*, by the renued obedience thereof glorifying his name. III. Of our liues.

Otherwise our *lip-labour* is *lost-labour* and in vaine, *if yet* lost onely and *in vaine*, and not also bringing much losse and dammage vnto vs, as being *a fearefull taking of his holy Name in vaine*, which hee may not let goe vnpunished. Gal 3.4. Exod.20.

This praising of God with *our liues*, is either when *the corruptions* of our life are sacrificed, which is *Mortification*, that *eucharisticall sacrifice* the Apostle meaneth, *Ro.* 12.1. or our life it selfe, which is *martyrdome*, called by S. *Paul a sacrifice*. And surely no other sacrifice can it be than of thanksgiuing. And no better sacrifice of this kinde can there be than this, wherein we may seeme to make some shew of like retribution; for whereas God hath giuen vs his Sons *body and bloud*, wherefrom as out of a *fountaine* all other mercies spring; here in martyrdome, for this we returne vnto God the *Eucharisticall* sacrifice, of our *owne body* and *bloud*. 1. Sacrificed in martyrdome. Phil.2.17. 2. Tim.4.6.

But of this kinde of praising God with *our liues*, I meane not to speake at this time, as not being so pertinent to our present purpose. Therefore to returne vnto the former kind of praising God with *our liues*, not *martyred* by *persecutors*, but *mortified* by the *Spirit*, with our *liues* (I say) *refined* and *reformed*, 2. Sanctified in mortification.

reformed, we shal find how euery where the Scripture beats vpon it, as an *essentiall and principall part of thankesgiuing*. The question is made in one Psalme concerning the thankfull man, *Who can expresse the noble acts of the Lord, and set forth all his praise?* the answer is made in the words following, *Blessed are they that keepe iudgement, and do righteously*. As if hee should say, *None are able to render condigne praise vnto the Lord: but if any come neere it, it is they that leade a holy and vpright life*. So *Ezra* to the *Israelites*, *Giue praise to the Lord*. But how must that be done? do his will, *put away your strange wiues*. So the Psalmist, *Praise waiteth for God in Sion*. Yea, but what is this praise? *To thee the vow shall be performed*, which specially is to bee vnderstood of the *morall vow* of *new obedience*. As also that of *Ionas*, *I will sacrifice with the voyce of thanksgiuing: I will pay that I haue vowed*. Amongst men nowadayes this promise, *I will be thankefull*, is vnderstood as well of the *thankefulnesse* of the *purse*, *of Mony thankfulnes as Mouth-thankfulnes*. The which interpretation and expectation of thankfulnes, though it be not approueable (for the most part) among *men*, yet *God*, when we promise thankfulnesse, may iustly expect, besides this *worldly*, also an *actuall* thankfulnes, the offering the *calues* of our *hands*, as of our *lips*, the paying, though not of *mony*, yet of our *vowes*, specially *the vow of our Baptisme*. Otherwise God wil account vs so much the more vnthankfull, by how much we exceed in our *verball thanksgiuing*; for herein we adde vnto *vnthankefulnes* (odious enough of it selfe) *hypocrisie*, that

Psal. 106. 2.

Verse 3.

Ezra 10. 11.

Psal. 65. 1.

Ionas 2. 9.

A large exhortation to this last duty of thanksgiuing by many arguments.

that is more odious; & not being content in being *iniurious* to God, in denying him his right, we will alſo be contumelious in making faire of giuing it, when wee meane nothing leſſe; than the which, what can bee a greater mockery? Wouldſt thou then approue thy thankfulnes to God for this his late mercy & kindnes? ſee then that thou anſwer him in *kindnes*. As hee hath done ſomething for thee, ſo do thou ſomething for him and his glory: as he hath renued vnto thee all the former comforts of thy life which thou enioyedſt, ſo doe thou now likewiſe renue thy former *obedience* and *repentance*. But it is otherwiſe with moſt. If going on in ſinne with a *hard* and *impenitent heart*, if in the ſtrength of theſe mercies of God lately renued vnto vs, to renue our former wickednes, and ſo to ſerue the *deuill* with a ioyfull and merry heart, *be thankefulneſſe*, then indeed wee haue abundantly ſhewed our ſelues thankfull; & how can any challenge vs for, or vpbraid vs with vnthankfulneſſe? But if true thankfulneſſe conſiſt in that wee haue ſhewed, how haue we then obeied that cõmandement, which after deliuerance granted to our praiers, requireth *glorifying of Gods Name*? or how can wee free our ſelues from that imputation which the Apoſtle caſteth vpon the heathen, not honouring God in their liues, acording to the knowledge of him in their minds? *They glorified not God, neither were they thankefull*. May we not iuſtly be checked in the matter of thankſgiuing, as thoſe Iewes were in the matter of *humiliation*? *Wilt thou cal this a thankefulneſſe acceptable to the Lord, to glaner on me*

Pſal. 50. 15.

Rom. 1.

Eſay 58.

mee a day or two with thy ſmooth tongue and fawning lips? to feede me with a few ſweet and ſugred words? Is this the thankſgiuing that I haue required, to haue faire words giuen me, & foule deeds? that you ſhould *couer your hatred of me with lying lips?* that affording me words *ſofter than butter*, you ſhould yet nouriſh warre in your hearts againſt me, and ſhortly after in ſtead of theſe *hony* and *oily* words, I ſhould heare words as the *prickings of ſwords* in my ſides; the ſame teeth biting me with *blaſphemy*, that ere-while bleſſed me *with words of thankeſgiuing*. If we feare the ſeuerity of this iuſt reprehenſion, why doe we ſtill continue *vnthankefull?* thinke we that this vice is not as odious with *God*, as it is with *men*; who haue accounted it a *bundell* and *fardell of all other vices?* Nay, we may aſſure our ſelues that *ingratitude* is ſo much the more odious to *God* than *man*; by how much *gratitude* is *more due* to him than to *man*; man being onely ſometimes a *Conduit-pipe* to conuey the bleſſing vnto vs, whereas God alwayes is the *fountaine* from whence all bleſſings come. Or looke we that euer theſe bleſſings ſhould be bleſſed vnto vs, or thriue with vs, which we vſurpingly ſeize vpon, without paying God firſt his impoſt? nay ſurely, as *thankefulneſſe* to God for our *afflictions* turneth them into *bleſſings* (whereof *Iob* yeeldeth a memorable example) ſo on the other ſide, *vnthankfulneſſe* for good is no leſſe powerfull to turne *mercies* into *miſeries*, *bleſſings* into *curſes*, whereof we may behold an example as *fearefull* as *famous*, in *Sennacherib*, & in the *Sodomites*: In *Sennacherib*, who was for

Prou. 26. 26. Pſal. 55.

Prou. 12.

Vnthankfulneſſe hatefull to God and men.

Ingratum cum dixeris, omnia dixeris.

Iam. 1. 17.

Iob 1. 21. compared with 42. 10.

2 Chro. 32.

for no other end passed ouer by the Angell, than *that hee might be reserued as a prey for the cruelties of his owne sons*. Had it not beene better for *Sennacherib* to haue died in company in the *field*, by the hand of *the destroying Angell*, than escaping that stroke, to be singled out afterward to dye *alone in the house of his god*, by the hand of *his sonnes*? In the *Sodomites* also, whom it pleased God to rescue together with *Lot*, out of the hands of their enemies: But because *their hearts* were nothing *moued* nor *mollified* with this kindnesse, see what followed after. This *their preseruation* was but *a reseruation* of them for further and farre more *fearefull iudgements*, when as shortly after, God from *Heauen reuealed his wrath*, in raining downe *fire* and *brimstone* vpon them. Had it not been farre better for them to haue perished in the hand of those Kings, than being freed from that captiuity, to fry afterwards in those sulphureous flames, the fore-runners and beginnings of the eternall flames of that vnquenchable fire? So shall it fare with all such that notwithstanding this their deliuerance, continue in their sins, imitating the beastly lusts, and liues of those impure & vnnaturall *Sodomites*, *whose vine* is of the *vine of Sodom, and of the vines of Gomorrah*; whose *grapes are grapes of gall, and their clusters bitter*: better had it been for such to haue been consumed with *that Gunpowder* of the *Traitors*, than escaping that fire, to *heape vp wrath*, that is, fuell to feed, and so further to inrage the fire of Gods wrath against them in *hell* for euer. But if we shall shew our selues thankfull in that sort that

Gen. 19.

Rom. 1. 8. Gen. 19.

Deut. 32. 32.

Rom. 2. 5.

haue been described, then we shal find in a happy experience of our owne, the truth of that saying, *The ascending of our gratefulnesse to God, is the descending of Gods graciousnesse to vs.* This mercy being thus seasoned and sanctified to vs by our thankefull entertainment thereof, shall be a *pawne* and *pledge* of further and those greater mercies. God that hath *begun* with our enemies, will also make *an end*: he that deliuered vs *from the Beare*, will also deliuer vs *from the Lion*, yea euen from that *roaring Lion*, the arch-enemy of our saluation, and *from euery euill worke, and so reserue vs for his euerlasting kingdome.* But if thou proceed on still in thy sinnes, not feeling thy heart any thing bowed or bettered, this deliuerance, as it is an vndoubted signe of thy being already deliuered vp to the incurable and incorrigible hardnes of thy impenitent heart: so likewise is it an ominous presagement of some greater mischiefe that awaiteth thee, that in thee the prouerbe may be true, *from the smoake into the flame*, and (as the Prophet speaketh) *from the Lion to the Beare, or Serpent.* And thus much for the thanksgiuing it selfe: let vs come to the description thereof, which is two-fold.

Ascensus gratiarum descensus gratia.

2 Tim. 4. 18.

A fumo in flammam. A cineribus in carbones. Amos 5. 19

The 2 member, the description of the thanksgiuing 1. By the repetition of the cause thereof, their deliuerance set forth by a similitudes 2. Similitude from the deliuerance of the profitable beasts out of the mouthes of the wilde and rauenous.

The first is from the repetition of the cause of their thanksgiuing, namely, *the benefit of their deliuerance, through Gods helpe, out of the hands of their aduersaries*, the which is set forth by a double similitude.

The first is in the end of the 6. verse, *which hast not giuen vs as a prey to their teeth*: wherein their deliuerance is resembled to the deliuerance of the profitable

profitable harmeleſſe beaſts, from the violence of the rauenous beaſts, as *Lions*, *Beares*, &c. See *Amos* 3.12. And here it is to be marked, that in this ſimilitude lyeth couched an argument, to proue the aſſumption of the Pſalmiſts argument, namely, *that by Gods helpe onely they were preſerued.* The argument is this:

Amos 3.12. Whence.

Hee that alone could haue deſtroyed vs, and yet did not, he is the onely cauſe of our preſernation. This is wanting.

But God could haue deſtroyed vs alone, and yet would not. This is included in theſe words, *which hath not giuen vs as a prey*: in which, as the latter part, *that God did not deſtroy them*, is directly affirmed; ſo the former, *that God, if he would, might haue giuen them into their enemies hands, and ſo deſtroyed them*, is neceſſarily implyed. This is the force of the firſt ſimilitude.

Doct. 1. Concerning the cruelty of the wicked, handled before, but here inlarged with ſome variety of meditation Dan. 6.24.

Which ſetteth before our eyes firſt of all, that which in the former part of the Pſalme hath already been largely handled, namely, *the cruelty of Sions aduerſaries.* In which regard they haue the *teeth*, yea *ſharpe and keen teeth*, and *ſtrong grinders* of *fierce* and *furious beaſts* here giuen vnto them: what ſtrength is in ſuch teeth, ſee *Dan.* 6.24. Now looke with what violence *thoſe Lions* there brake the bones of thoſe caſt into their dens, with the ſame, would theſe our late *Lyons* in *mans ſhape* haue cruſhed vs, had not God digged out thoſe *teeth* of theirs, and made them *toothleſſe*. And looke how hungerly & ſauorly the wild beaſt fals to his *prey*, and with how great delight he deuoures it,

it being his meat and sustenance; with no lesse delight would they haue swallowed vs down: which one of them (as wee heard) was not ashamed to professe, saying; *hee would goe and see the sport.* *Cæsar* yet wept when he saw the head of *Pompey* his enemy: but *these wretches* would euen haue fed their blood thirsty eyes with the most miserable spectacle of the death of a whole kingdome, as the *Philistims* did theirs with beholding *Samsons* blindnesse: and that vile *Vitellius* professed hee did his *with seeing the death of Blæsus his supposed enemie.* Such is the sweetnesse that the murtherous eyes of those cruell monsters take in such sights, that it is farre more pleasant and delectable vnto them, than sleepe it selfe; insomuch that they can not *sleepe*, vnlesse *they haue done euill*, and *their sleepe departeth, vnlesse they cause some to fall.* But and if they haue such *Crocodile eyes, so full of blood*, as though with them alone they would murther vs, what shall we thinke of their *mouthes?* If their *eyes* long, no maruaile, if their *teeth* water after their prey. Here it will not be enough to fill the *eye* and the gredy appetite thereof, vnlesse these *teeth* here mentioned be also satisfied, and the *belly* it selfe, that *craning Sepulchre* be satiated. Assuredly, *bread* giues not that contentment to the *hungr stomacke*, that *blood* doth to *theirs*: *Doe not all the workers of Iniquity* (saith the Prophet) *know, that they eate vp my people as they eate bread?* we may say of our popish *agents*, *As they eate their breaden god.* And is it any maruel then, if they haue *teeth* for vs their *enemies*, when they haue *teeth* for the rending

Plutarch in Cæsar.

Iudg. 16. 25.

Tacit hist. lib. 2. Audita est sæuissima Vitellij vox, qua (ipso enim verba referam) se pouisse oculos, spectaculum mici morte, iactauit

Prou. 4. 16.

Psal. 14. 4.

Tremel readeth this place something otherwise: but euen so it serueth for this our purpose.

ding and tearing in peeces, not only of their *their friendes*, whom they were purposed to haue cut off together with *ours*, but also of their *owne God*, whose precious body and bloud they themselues are not ashamed to professe that they champ with their teeth, *Polyphemus*-like, euen then when they would seeme to be Gods guests at that holy Supper. No maruell, if *those teeth* which are so inured daily to the grinding of their *gods*, make no bones at *men*: what mercy can they shew to *men*, that are so vnmercifull to their owne *god*, as to put him to death betwixt their owne *teeth?* A thing so scandalous in the eye of *Auerroes* the *Mahumetan*, that it caused him to say, *Since the Christians eate him whom they worship for their God, let my soule bee with the Philosophers.*

In 12. Metaph. apud P. Ram. Comment. de relig. lib. 4. c. 8. Quoniam christiani manducant Deum quem adorant, sit anima mea cum Philosophis.

This must teach vs to pray, *Giue not the soule of thy turtle doue to the beast*. Will those teeth sticke at *Gods Turtle Doue*, which professe themselues sharpened *for God himselfe?* And though they sharpen and prepare their teeth for vs, yet may we not discourage our selues. For the more mad they grow, the more mercifull will God be vnto vs, and the nearer may wee perswade our selues that the time of their restraint is: wel may we promise to our selues, that God will breake *the teeth* and *iawes of these Lyons*, when we see them so fearefully *roaring*, and fiercely *ramping* after their prey. For God giueth this as a reason why he would represse *Sennacheribs* violence against *Israel*, because it was growne to that excesse & extremity: *I know* (saith God) *thy dwelling, thy going out, and thy com-*

Vse 1. Prayer. Psal 74. 19.

Assurance of Gods mercy, the more their madnes rageth.

2 King. 19. 27. 28.

ming in, and thy fury againſt me. And becauſe thou rageſt againſt me, and thy tumult is come vp to mine eares, I will put my hooke in thy noſtrils, and my bridle in thy lips. And *Dauid* ſheweth, that then is the ſeaſon for God to worke for his Church againſt the enemies, when things are at the worſt. *It is time for thee to worke, O Lord, for they haue almoſt deſtroyed thy Law. The rage then of our aduerſaries cruelty* may *yeeld comfort vnto vs*, as a *preſage of their ruine at hand: for no violent thing is perpetuall. And when Sathan in his inſtruments beginneth ſo to ſtormе*, and take on, it is an argument, he perceiueth *his time is but ſhort.*

Pſal. 119 126

Reuel. 12.12.

Doct. 2 Our liues in Gods hands.

But for our comfort againſt this cruelty of our aduerſaries, wee learne further, *that our liues though neuer ſo much ſought for by them, are not yet in their hands, but in the hands of God, and at his diſpoſing; which hath not giuen vs as a prey vnto their teeth.* We are then in *Gods hand*, the ſureſt hand that can be, and cannot come into *their hands*, vnleſſe God paſſe vs out of his hands, and ſo giue vs vnto them.

The conſideration hereof ſerueth:

Vſe 1. Truſt in God

1 Pet 4.19.

Pſal. 31.13,14.

Verſe 15.

First, to make vs truſt in God, and call vpon God, committing our ſoules to him as a *faithfull Creator*, and keeper of them, when they are aymed at by any wicked aduerſaries. When *Dauids* enemies conſpired againſt him, and conſulted to take away his life, yet he truſted in God, and ſaid, *Thou art my God.* But what was the ground of this his truſt? Reade the words following: *My times are in thine hands*, and *not in mine enemies*: whereupon he

he also prayeth in the next words, *Deliuer me from the hands of mine enemies, &c.*

Secondly, to comfort vs in the greatest rage of our enemies: we are in *Gods hands, in whose hands is our breath*, and *all our wayes*: he is Lord both *of life and death*; who, as he is the *onely giuer*, so also *the onely taker away of our Life*: No enemies, though neuer so many and mighty are able to take vs *by force* out of his hands: hee must *willingly part with vs*, and giue vs (as here the Psalmist speaketh) before they can get the fingering of vs. *Thou couldest haue no power ouer me* (said our *Sauiour* to *Pilate*) *vnlesse it were giuen thee from aboue*. If the Deuill cannot hurt the *least pigge* without leaue giuen of God, how then shall any of his impes be able without his leaue to hurt the *Church of God?* Are not *they* farre weaker than their master and father the deuill himselfe? And are not *we* far worthier and of much greater value than swine?

2. Comfort in all dangers. Dan. 5. 23. Ioh. 19. 11. Matth. 8. 31. Matth. 6. 26.

Thirdly, to teach vs *patience* when we are vnder the hands of any of these aduersaries: for how could we come there, vnlesse God had giuen vs vnto them? And if it be Gods doing, then we must be *dumbe*, and *say nothing*, because he will doe nothing but for our good: if he doe giue vs as a prey to their teeth, it is, that being Gods corne, being there grinded, we might make good bread: as *Ignatius*, to be martyred by the *wilde beasts*, said, *I am the bread of the Lord, and must be ground with the teeth of the Lions, that I may be cleane bread for Christ, who is the bread of life for me*. Wee are *Gods husban-*

3. Patience. Psal. 39. Euseb. lib. 3. cap. 30. 1 Cor. 3. 9.

dry. If he giueth vs when we are fallow ground, into the hands of these plowers, and suffer them to *make long furrowes vpon our backes*, it is, that hee himselfe may goe before this plough, as a Seedsman, sowing that seed which afterward fructifying, may yeeld a goodly crop vnto himselfe.

Psal. 129. 3.

Thus much for the first similitude: let vs now come to the second; wherein their deliuerance is likened to *the deliuerance of a bird out of the snare of a Fowler*: wherein *the aduersaries* are compared to *fowlers*, their *subtill deuices to snares*, the Church to a *bird*, and *the danger of the Church* by these aduersaries, to *the danger of a bird taken in the snare*.

a Similitude from the deliuerance of a bird out of the snare.

Now in this similitude there is something more than the former. There *Gods not giuing them vnto their aduersaries was* mentioned: here *his taking or snatching them out of their hands*, being as it were already giuen vnto them. There onely *their deliuerance from their enemies*: here ouer and besides that, *the confusion of their enemies*, *The snare is broken*.

How it differeth from the former. Hence,

Where we may obserue, *that though chiefely we are to reioyce in our owne good, and the gracious blessing of God vpon our selues; yet we may, nay, wee ought in this our ioy to haue a secondary respect to the iust iudgements of God vpon our aduersaries; though indeed not so much ours as Gods.* In the former verse the Prophet insisted onely vpon the former point, *Praised bee the Lord which hath not giuen vs a prey vnto their teeth*; hee saith not, *which hath dinged out their teeth*, or *broke their iaw-bones*: but here he insisteth also vpon the latter praising *God*, not only

A double doctrine of our reioycing both in Gods mercy to vs, and iustice to the enemies.

onely for their escaping out of the snare, but also for the breaking of the snare it selfe.

Let vs learne then from this method of the Psalmist, *to allot the firstlings, yea, the better and bigger part of our ioy, vnto Gods Mercie towards our selues; and then that which remaineth thereof, may well be bestowed vpon his Iustice towards our enemies.* For, the seeing of *Gods wrath* vpon them is but *cold comfort*, without the *feeling of GODS Goodnesse* on *our selues*. What good will our *foes miseries* doe vs, if we our selues be doubtfull of our *owne happinesse*, and fearefull also of fellowship with the in that their misery? What good would it doe the child to see the rod throwne into the fire, if he himselfe should be throwne in after it? May it not then be said to him, which the Prophet speaketh to the Philistims; *Reioyce not, because the rod of him that did beat thee is broken; for out of the serpents roote shall come forth a Cockatrice, and the fruit thereof shall be a flying Serpent?*

1. Part of the doctrine concerning reioycing in Gods mercy to vs chiefly, and in the first place

Esay 14. 29.

Vse.

This checketh the vsual ioy of the world, triuphing at the *ruine of their aduersaries*, and comforting their soules for all the euill formerly sustained by them, with the retaliation of diuine iustice. But this *reioycing is not good*, to reioyce at the breaking of the Lions teeth, as a worke of Gods anger, more than at the rescuing of our selues as a prey from out their teeth, as a worke of Gods gracious loue towards vs in Christ, and more to be affected with seeing the *snare broken*, than *the bird insnared escaping*. A manifest argument that we see not, nor feele not as yet the swee of Gods mercy in our delinerance,

1 Cor. 3. 6.

and that wee apprehend it not as a worke of his ſpeciall kindneſſe in his Sonne towards vs. If we did, this would ſo throughly poſſeſſe and wholly take vs vp, that wee ſhould not haue ſo much leiſure to attend this other meditation of our aduerſaries ſhame and confuſion. For the which yet I would haue thee reſerue a due place in thy meditation; but yet not ſo (which is the error of many) as to make it the onely prop and pillar of thy comfort. For this of it ſelfe alone yeeldeth no ſufficiency of comfort. For what though thou haſt ſeene the fall of thy foe? vnleſſe in him falling, thou ſee Gods mercy riſing to thee, thy Aduerſary may haue as much cauſe of laughing at thee, as thou at him: ſhortly after, thy turne may come to pledge him in that cup whereof he hath begun, & he may welcome thee into the ſociety of the ſame calamity with himſelfe: As thoſe Kings and Princes in hell (whereof many no doubt had been deſtroyed by him) roſe vp to welcome the King of *Babel* into their company: *How art thou become weake alſo as we? art thou become like to vs?* This inſufficiency of comfort in our aduerſaries ouerthrow, the Church finding in the Pſalmes, could not reſt therein: and therfore vnto the large deſcription of Gods iudgement againſt her enemies in the former part, becauſe ſhee could not ſatisfie herſelfe with that contentment it miniſtred, ſhe addeth afterward a ſweet meditation of her own happines, *Bleſſed is the man whom thou chaſtiſeſt, O Lord.* True comfort therefore and ſound ioy is grounded not vpon *our enemies miſerie*, but *Gods Mercy* to vs.

Ier. 25.27,28.

Eſay 14.9,10.

Pſalm. 94.12

and

and conscience thereof in our selues, when a man hath *reioycing* in *himselfe*, and not in *another*, as the Apostle speaketh in another case.

Galat 6. 4.

Well, though the prime and principall part of our ioy in thanksgiuing must be in regard of Gods mercy to our selues, yet we see also by the example of the Psalmist in this place, *That we may lawfully giue thankes for, and so reioyce in Gods iudgements vpon the wicked: The righteous shall see it, (namely Gods anger consuming the wicked) and reioyce, and wash* (yea, as it were bathe) *his feete in the blood of the wicked.* And againe: *The righteous also shall see, and feare, and laugh at him.* Wee may then laugh at their ouerthrow, but yet with such a laughter, as must be mingled with, and so moderated by a holy and reuerend feare of Gods awfull Maiesty: otherwise euen this laughter, as loose and licencious, is to be checked and snubbed with that of *Salomon, Thou art mad, what dost thou, thou mad foole?* This *laughter* then must be with *feare*, this *ioy with trembling.* And in another place God is brought in telling his Church, that *he will wound the head of his enemies, yea the hairie pate of him that walketh in his sinnes*, that is, *euen the most fearefull enemies, that with their gastly visage, deformed with long haire, would strike a terrour into the hearts of the beholders*, and that to this very end, *that thou mayest dip thy foote in their blood, yea the tongue of the dogs in the blood of thine enemies.* For in these cases the wicked are not to be considered so much as *men, Gods Creatures*, or as *our owne priuate enemies*; but as *odious miscreants*, and *the*

2. Part of the doctrine, concerning our reioicing at the ouerthrow of the wicked.

Psalm. 58. 10.

Psal. 52. 6.

Eccles. 2. 2.

Psalme 2. 11. Psa 68. 21, 22, 23.

open

open and professed enemies of God his glory and Gospell. And therefore we are to know that *Gods glory* doth notably cleere it selfe in their *ruine and confusion.* For hereby doth God declare himselfe to *reigne for euer as a King,* as *Moses* sheweth in his song. *The Lord is knowne by executing of Iudgement.* The Psalmist therefore notably ioynes these two together: *He* [*God*] *ouerthroweth the way of the wicked: the Lord shall reigne for euer.* As though it could not appeare *that God did reigne as a King in the earth, but by the ouerthrow of the wicked.*

Exod. 15. 18
Psal. 9. 16.
Ps. 146. 9, 10.

And as this their destruction is a manifestation of *Gods glory,* so likewise of *our owne innocencie.* In which regard it ministreth further matter of ioy vnto vs. On this ground *Dauid* reioyced, when he heard of *Nabals* death; *Blessed be the Lord* (said he) *that hath iudged the cause of my rebuke at the hand of Nabal.* Whereupon, as when the aduersaries were in the ruffe of their iollity & pride, we were then to pray, *Smite through the loynes of thine Enemies, that they rise not vp againe;* and, *They that hate Sion, let them be ashamed, and turned backeward:* so when they are throwne downe, and *melted as wax before the presence of the Lord,* we are to giue thankes, for that our prayer is heard. For if they in their rising vp against *Christ* & his beloued Spouse, did shake out of themselues all sense of *humane nature,* and wholly forget themselues to bee *Gods Creatures;* it is good reason also that in their destruction wee should also forget it, rather than by our remembrance of it we should any thing abate of *our iust zeale,* in magnifying the glory both of *Gods power*

1 Sam. 25. 39.
Deut. 33. 11
Psal. 129. 5.
Psal. 68. 2.

and

and iustice, in *surfetting his sword with their blood, and in filling and fatting it with their fat.* Isa.34.6.

Yet still we must take heed lest any base carnall affections sauoring of a *reuengefull spirit*, insinuate themselues, remembring, that we must not simply reioyce in *their ruine*, as it is *their ruine*, but as it is *the cleering of Gods Glory*, and *our owne integrity*; not as it is the *ruine of our owne priuate*, but *of Gods professed enemies*. For as in this regard wee were chiefely to pray for *their fall*, as wee see in *Dauid*, praying that God would cast away his aduersaries, yet not because *his*, and had rebelled against *himselfe*, but because *Gods*, *because* (saith he) *they haue rebelled against Thee*: so also in the same regard are we to praise God for it. Psal 5.10.

To proceed yet further in this similitude. As in the former similitude the *Cruelty* of the aduersaries, so here specially their *subtilty* is noted; as on the contrary in the *bird* is represented to vs *the silly simplicity of the Church*, and *but shallownesse* in respect of *that deepnesse of Satan* See then how as in God *mercy and truth meet*, and mutually embrace; so in the wicked, both *craft* and *cruelty*, both *Achitophels head* and *Esaus hand* concurre, *conspire* and *congratulate* together, kissing one another. Hence it is, that in those liuely colours and characters of these monsters expressed in the Scriptures, as we finde them, for their *sauage wickednesse*, clothed with the skins of *Lions*, *VVolues*, and such like cruell beasts: so for their *slie wilinesse*, we behold them also otherwhile in the shape of *serpents* and *foxes*. And as for the one they are compared

Doctr. 3. Concerning the craft of the Churches aduersaries, ioyned with their cruelty. Reu. 1 24. τὰ βάθεα τῆ σατοῦ. Psal. 83. 10. Psal. 57.4. Luke 13.32

to

to the *Lyon rampant*, so for the other, to the *Lyon couchant*. *He lieth in wait* (saith the Psalmist) *secretly like a Lion in his den, he lieth in waith to spoile the poore: he doth spoile the poore when hee doth draw him into his net. He croucheth and boweth, that he may not be seene.* As for the one, they are likened to *Wolues*; so for the other, to *Wolues* hiding themselus in *sheepes skinnes*, that so they may the more easily deuoure. And as for the one, to the *Dragon*; so for the other, to the *Dragon hauing the Lambes hornes*. And lastly, as for the one they are resembled to *Hunters and mighty Nymrods*, with open violence (for most part) pursuing their game: so for the other, herein this place to *Fowlers*, that take the bird onely by *craft and cunning*. Neither is it to bee maruelled that they thus excell in *craft*, and (for the most part) are their craftsmasters therein, no more than that the sonne of the gouty man should haue the gout. This disease of the mind is *naturall* and *hereditary* vnto them, they haue it by *kinde*, being of that serpentine brood, being the *seed* of the serpent euen of the *old Serpent*, the deuill, a *lier, and murtherer* (that is, a treacherous murtherer) *from the beginning*: wherfore as he lends these his sweet birds his *hand* in *practising*, so also his *head* in *plotting* mischiefe, sitting with them in all their consultations, as *president* of the Councell. Hence it is, that their heads being become very fountaines and forges of wicked wiles, they are so plentifully furnished & fortified with such store and strength of stratagems, as it were many strings for their bow; that when one failes, they might not yet bee at a stand,

Psal. 10. 9.

Matth. 7. 15.

Reuel. 13. 11.

Gen 3. 15.
Iohn 8. 44.

stand, from the repetition of the cause thereof, their deliuerance, set forth by two similitudes: the second illustration followes, from a necessary effect of their thankfulnesse, *viz.* reposing of their trust in God for the time to come, whereof they make profession in the last verse; *Our helpe standeth.* Where generally we may obserue:

2. The description of the thanksgiuing from the effect, their hope. Whence generally: *Doct.* 1. True thankfulnesse is durable.

1. *That true thankfulnes is no sudden fit, or momentany passion; the ioy of the godly in Gods mercies is not like a widdowes ioy*: but howsoeuer vpon the first apprehension there be a greater effusion of spirit, and dilating of the heart, and (as the Church sayes) *then (specially) our mouth is filled with laughter, and our tongue with ioy*; yet the fruit and force of this ioyfull thanksgiuing and thankefull ioy extendeth it selfe euen to the time that is to come. As here we see the Church setteth downe this as a necessary effect, if not part, of her thankfulnesse, that for the time to come she wold rely on God, euen as much as for the time present she reioyced in him.

Psal. 126. 2.

A checke to that thankefulnesse, which vanisheth as the *morning dew*, at the first exceeding *hot*, and *violent*, but by and by ouer-suddenly *cooled*: which was the thankfulnesse of the *Israelites*, *dancing* and *singing* presently after the drowning of *Pharaoh*; but within *three dayes* after, turning this their *musicke* and *melody* into *bitter mourning* at the waters of *Marah*.

Vse. Hos. 6.

Exod. 15 20 Verse 24.

2. *That thankefulnesse for Mercies past, herein shewes it selfe lasting and during, in begetting in vs hope for the like future Mercies*: and *that where true thankfulnesse* for, *there also is certaine hope* of *receiuing*

Doct. 2. Hope in Gods mercy for the time to come, is a necessary effect of thankfulnesse for his mercy past.

receiuing *Mercy*. They that truely ſaid with his Church, *Praiſed be God*, muſt needes alſo ſay, *Our helpe ſtandeth in the Name of the Lord*: for they that are truly thankefull muſt (as we haue ſhewed) acknowledge and take ſpecial notice of Gods power and mercy in the benefits receiued; which if they doe, they cannot chuſe but reſt and depend vpon God for the time to come: for as *Dauid* excellently ſpeaketh, *They that know thy Name, ſhall truſt in thee.* Pſalm. 9. But all they which are truely thankfull, know *Gods name*, (that is, *his might and mercy*) and that experimentally. Therefore of neceſſity they muſt truſt in him. If then thou diddeſt truely and from thy heart giue God the glory of his grace & goodnes, his power & kingdome, in thy thankſgiuing, thou wilt ſtill continue giuing him the ſame glory in thy hope and expectation of the ſame his *Power, kingdome, mercy*, &c: to ſhew themſelues againe vnto thee whenſoeuer thou ſhalt ſtande in neede. *I will alwayes praiſe thee* (ſaith *Dauid*) *becauſe thou haſt done this, and I will hope in thy Name.* Pſalm. 52. 9. Marke how hee not onely inferreth *his hope* vpon *his thankeſgiuing*, but explicateth in a manner *his thankeſgiuing* by *his hope*: *I will giue prayſe* (ſaith he) *alwayes*. Yea, but how ſhall this be done? To giue praiſe, ſomething more eaſie; but *alwayes to giue praiſe* hard. How will *Dauid* giue praiſe alwayes? He will hope in God. For *Hope is but a continuation in a manner of our Thankeſgiuing*; for our thankeſgiuing is the giuing vnto God the glory of his *might, mercy, wiſedome*, and ſuch like properties. Now by *hoping in God* we doe all this,

and

and so continue still to giue thankes, euen then when our mouthes are silent. Hence it is that *Abraham* in trusting and resting vpon the promise, is by the Apostle said *to giue glory vnto God. Neither did he doubt of the promise through vnbeleefe, but was strengthened in the Faith, and gaue glory to God.* Rom.4. But how? *Being fully assured that he which had promised, was also able to do it.* As his *Faith* gaue God *the glory of his Mercy* for the time past, in *promising*; so both *his faith* and *hope* gaue God *the Glory of his power* for the time to come *in performing*.

Vse. Triall of thankfulnesse by hope.

It shall be good then for vs to try our *thankefulnesse* by our *hope*. By the experience of Gods mercy in our deliuerance, finde wee *our hope hardened*, our *confidence* in Gods Mercy *confirmed*, that with *Dauid* hereupon we can say, *This God is our God for euer and euer, he shall be our guide to the death.* Psal.48.14. Vpon our scaping of *Laban*, can we encourage our selues and gather further assurance of preuailing against *Esau*? Can we salute this our deliuerãce by that name which *Rachel* gaue to her first child, and call it *Ioseph* in the same hope that she did, looking that other deliuerances also shall be added to this? *She called his name Ioseph* (saith *Moses*, that is, he will adde) saying, *The Lord will giue me yet another sonne.* Gen.30.24. Can we in like assurance of hope promise as much to our selues, and say, *the Lord will yet giue vs another deliuerance?* Then are we truely thankful, as giuing him still in the hope of our hearts, the same glory which at the first wee gaue him in the words of our mouthes. But if *experience breed not hope in vs*, if for all this Rom.5.4.

our great deliuerance, we shall doubt of lesser deliuerances, like to those Israelites that hauing bin deliuered from *Pharaoh* & his host, shortly after in their distrust of a lesser deliuerance from *thirst*, began to murmur; we manifestly take from him that glory which before we gaue him, and so declare our selues vnthankful, our former reioycing not to be good, our former thankfulnes not to be sound.

Exod. 15.

Doctr. 3. Society and Communion of the Saints in some speciall, and yet to the whole Church generall deliuerance, should confirme their Communion one with another.

3. Marke, the manner wherin Israel is to professe her affiance in God, as a testimony of her thankefulnesse; namely, that it is in a ioynt consent and sweet conspiration of all their hearts & affections together. *Our helpe*, which also might haue beene obserued in the beginning, where it is said, *May Israel now say*, that is, *the whole body of Israel, as one man.* But it may come in here also not vnfitly. Fit it is, *that they which are members of the same body, equally ioyned together, as by the enemies in their opposition, so by God in his deliuerance, should also ioyne themselues together as one man, in an holy harmony of affections, with one heart and mouth lauding and praising the Lord, and with one shoulder pushing at their common aduersaries.* If before there were any diuision among the members of the body, the cruell purpose of the common aduersarie to haue spoiled the whole body being crossed by God, should ioynt and fasten them together in the body better than before. If *Herod* and *Pilate*, vpon occasion of persecuting *Christ*, can forget former differences, and renue friendship; how much more then should *Paul* and *Barnabas*, vpon occasion of being persecuted? should not the storme

Luke 23. 12.

driue

driue the sheepe closer together, which before were scattered? Thus was it with those reuerend Prelates and Martyrs, *Ridly* and *Hooper*, made friends by the common persecution in Qu. *Maries* daies, notwithstanding they varied somewhat before in the dayes of peace, who if they reconciled themselues vpon the common hatred of the aduersaries, what an increase would that their reconciliation haue receiued vpon the like experience also of the common loue of *God*, in deliuering them from that fiery persecution in worthy Qu. *Elizabeth* dayes, in case they had liued so long?

Acts and Monuments.

Marke how after the profession of *Thankfulnesse* commeth in this profession of their *hope*. *Little reason hath hee to hope for any accesse and addition of new fauours, that is not thankfull for old.* *Nay*, as one saith well, *they must needs doubt whether any helpe will be yeelded them or no in their necessity, that are forgetfull and regardlesse of benefits receiued.*

Doct. 4 He only that is thankefull for old benefits, may look for new. *Philo de vita Mosis*: Βοηθῶν ἀνάγκη ἐπορεῖν τοὺς ἐπιλήσμονας χαρίτων.

This therefore must teach vs to labour for that thankfull heart, mouth, and life before described, and then may wee well expect further helpe from God, and in this expectation confidently say with the Psalmist here, *Our helpe standeth in the Name of the Lord.* Hence it was, that *Iacob* being to pray for deliuerance from *Esau*, beginneth that his new sute with a thankefull commemoration of former benefits. God stoppeth his eare at the praier of the vnthankful wretch. Thus do some interpret that of the Apostle, *Let thy requests be made knowne to God in prayer with giuing of thankes.* As though God tooke no notice of their *prayers*, that doe not withall *giue*

Gen. 32. 10.

Phil. 4. 6.

thanks. What hope thē can such haue in their praiers, who are altogether of such a crauing nature, with the *horseleach* continually crying, *Giue, giue*, themselus yet neuer giuing vnto God this his due of their praise? though *it bee a more blessed thing to giue* than to *receiue*, as vnto man, so likewise vnto God; specially since these our gifts vnto God are hooked and limy gifts, it being our next way to draw on *new benefits*, to be thakful *for the old*. So that after once with this Psalmist we haue said hartily, *Praised be the Lord*, we may with him also say boldly, *Our helpe standeth in the name of the Lord*, assuring our selues that God praised *of vs* will alwayes bee profitable *vnto vs*. Wherfore let vs not onely with the *issuy woman* go about to sucke and draw vertue out of Christ *in praier*: but with her also let vs come and confesse that we haue *drawne vertue out of him*, which is done *in praise*: for by this meanes (as here we see) we gather hope of drawing more from him

More speciall ly.

But let vs more particularly enter into the examinatiō of this profession of their trusting in God.

Our helpe is in the Name of the Lord.

In the Name.] That is, *in his holy attributs*, specially of *might* and *mercy*, as appeareth in *Exodus*, where God is said to proclaime his name to *Moses*, when he said, *The Lord, the Lord, strong and mercifull, &c.* For by *these properties* is God knowne, as men by their *names*.

Exod. 34. 5, 6

That we may the better iudge both of this placing our *hope* and *helpe* (that is, in one word *Confidence*) in God, what it is, and of our selues whether we haue it or no, (for herein how easily doe wee deceiue

deceiue our selues?) we will consider these three points: 1. The ground whereon we are to build our hope. 2. The manner wherein we are to hope. 3. The effects of our hope.

3. Points concerning hope.

The ground of this hope is double.

1. The ground of it, which is twofold.

1. The knowledge of the power and goodnes of God, and other such like properties: *They that know thy Name* (saith the Prophet) *will trust in thee*. Knowledge then of these properties is required, & that not only *Generall*, but also *Special*, which is the knowledge of *faith*. It is not sufficiēt to beget this confidence in mee, that I know that God in himselfe is *mercifull* and *powerfull*, (for so doe the Deuils themselues, who yet *trust* not in, but *tremble* at God) but *that he is mercifull to* ME, and *powerfull for* ME, and *in* MY *behalfe*. Hence the Apostle, *I know whom I haue beleeued*, namely, a God, both willing and able to keepe that wherewith I haue betrusted him. None that is wise will trust that man whom he *knoweth not*, though he see him; much lesse then an *vnknowne God*, whom though hee should know, yet he could not see with *bodily* eyes. If then with the Apostle thou wouldst make God thy depositary, & trust him with thy selfe and all thou hast, thou must with the same Apostle *know* whom thou trusteſt, both what he is, and how hee standeth affected towards thee. Though I know such a man to be of a kind & courteous dispositiō & withall furnished with many faculties of doing good turnes, yet vnles I haue some special interest in him, and know that he is well-affected to ME, I haue no iust ground of reposing any *certaine trust*

1. The knowledge of Gods goodnesse, and that Psal. 9. 16. Speciall.

Iames 1. 19.

2 Tim. 1. 12.

in him. *Faith* then must be the *foundation of hope*, as the Apostle sheweth, when he saith, *that by Christ we haue boldnes, and entrance with confidence by faith.*

Ephes. 3. 12

But in the matter of faith men are subiect to the deluſion of their owne *deceitfull hearts*, as well as in the matter of *hope*. Therfore the ſecond ground of this our *hope* is to be noted, and that is, *Repentance* and *Reformation*: for this is the condition of all Gods promiſes, without which we are to hope for nothing. Therefore excellently ſaith the Prophet, *Turne thou to thy God, keepe mercy and indgement, & hope ſtill in thy God.* And the Pſalmiſt, *Truſt thou in the Lord, and doe good.* And *Shechaniah, There is hope in Iſrael concerning this*, namely the remiſſion of that their ſin of hauing ſtrange wiues. But how is their hope? though they continue in it ſtill? Marke the words following: *Now therefore let vs make a couenant with our God, to put away all our wiues*, that is, *our vnlawfull wiues.* Men miſerably mocke their owne ſoules, when they ſay, *they hope in God for Mercies, either ſpirituall or temporall, and yet liue and lye in their ſinnes.* Neither will the former experience of Gods mercy breed this hope in thee, if the care of keeping a good conſcience be wanting. *Experience* indeede (as *Paul* ſaith) *breedes hope*, but in a good conſcience: for in a bad conſcience it ſeruеth rather to breed *deſpaire*, occaſioning it to reaſon thus with it ſelfe: *Gods ſpirit thus long hath ſtriuen with me, heaping mercy vpon mercy, and thereby inuiting me to Repentance: but I haue deſpiſed hitherto the counſell of God againſt mine owne ſoule, I haue abuſed his patience. Thinke I that hee will*

1. The knowledge & conſcience of our owne repentance.

Hoſ. 12. 6.
Pſal. 37. 3.

Ezr. 10. 2, 3.

No hope without holineſſe.

Rom. 5. 4.

Luk. 7 30.

will alwayes take this at my hands? What can remaine now but a fearefull expectation of vengeance? The ground that drinketh in the raine, and yet bringeth forth thornes and briers, is neere vnto cursing. So farre then is the experience of Gods mercy from begetting *hope* in the *wicked*, that it begetteth the *cleane contrary*: or else, if it doe beget *hope*, it is a *vaine* and *presumptuous*, *a blinde* and *blushing hope*, a hope which shall hop headlesse in the end, as we see in *Senacherib*, vpon the experience of Gods former mercy in his victories, gathering hope of victory also ouer *Ezechiah*: but yet no other hope, than such as made him ashamed in the end. Therfore he plaied but the sophister with his own hart, when he reasoned thus: *Haue the gods of the Nations deliuered their lands out of the hand of the King of Assyria? Where are the gods of Chamath & Arpad, &c.*

Heb. 6. 8.

2 King. 19.

The second point is *the manner how wee must hope*, and this is notably expressed in the Psalme going before this: *Behold, as the eyes of seruants looke vnto the hands of their master, and also the eyes of a maiden vnto the hands of her mistresse; so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.* And againe: *The Lord delighteth in them that attend on his mercy.* This hope then must not bee *ouer-hasty*, no, *hee that beleeueth will not make haste*: but being vnder-propped with *patience*, it must without *fainting* hold out and hold vp it selfe, though it be long before it be satisfied; it must wait Gods leisure, and giue due attendance on God, till he cleere and crowne our good life, euen as God in a manner waited on vs til we corrected our euil life.

II. The manner of it.

Psal. 123. 2.

Psal. 147. 11. Isay 28. 16. Rom. 8. 25. *Sustine tu illā qui sustinuit te. Sustinuit ille te dum tu corrigeres vitā malam: sustine te illum dum coronet vitam bonam. Aug.*

Here then the wearish and fainting hope, impatient of delay, is censured.

III. The effects, which are two. 1. Earnest seeking to God, euen in the presence.

The third point followeth, namely, *the effects of this hope*, and they are especially two.

1.

The former whereof is, *to make vs with as great care and contention in prayer, to seeke vnto God in the presence of the meanes, as in the absence.* Otherwise, if we resort vnto God in the want of the outward meanes, but when we are well backed with them, trouble him no longer: it is an argumēt that our helpe stands not in the *strong tower of the Name of the Lord*, but in the *broken reed* of the *meanes*, and that we haue said to the *arme of flesh*, *Thou art my confidence*. For if we relied wholly and onely vpon God, how could we then secure our selues in the *meanes*? knowing that God, as he is powerfully present oftentimes in the vtter absence, so he is as farre absent in the most powerfull presence of the meanes, and that there is no such fatal necessity of the *Stoicks*, whereby the *first cause* is tied vnto *the second*. If then the rich man that hath his barnes and coffers full, did yet wholly depend vpon Gods prouidence for his life, knowing that *man liueth not by bread, but by euery word that proceedeth out of the mouth of God*, and that *though a man haue abundance, yet his life consisteth not in his riches*; then, euen in this his great abundance, hee would as heartily pray, *Giue me this day my daily bread*, as the poorest *Lazarus* in his greatest penury. And so that City which maketh the vigilant eye of Gods prouidence her surest defence, though furnished with many watchmē, would not yet for al this slack any thing

Pro. 18. 10

Matth. 4.

Luke 12. 15

Matth. 6.

of

of her former eare and zeale in praying to God, which she vsed being naked and destitute. But marke the common practice of the world, when *meanes* faile them, then there is some shew made of going to God: but when the *meanes* in good strength and sufficiency are present, there they hide and couer themselues: farewell Gods wing, they will be beholding to him no longer: which plainly conuinceth them of lying, when they vse these words, *Our helpe standeth in the Name of the Lord.*

The latter effect of this hope is *to make vs comfortable and courageous in the defect of all meanes whatsoeuer.* It is but a lame and halting hope, which cannot go to God without the stilts and crutches of outward meanes. He that hopes in God, must needs also with *Dauid* comfort himselfe in this his God, euen when there is nothing els to yeeld him any cõfort. Therfore this hope is called *a liuely hope* because in all distresses whatsoeuer it cleareth the heart, putteth life and spirit into it, when almost dead and wholly deiected, and will not suffer it to let go her gripe which she hath of the promises, or to *cast away that her confidence, which hath so great recõpence of reward.* Hence the Apostle saith, *Likewise also the spirit helpeth our infirmities.* What is it togetherwith which the spirit helpeth our infirmities? It is *our hope* & *patience* whereof he had immediatly spoken before. In this regard hope is compared to an *ankor*, which *staies* the ship in the storme, and to the *cork* of the net, which *swims* aloft when the rest of the net *sinks*. Examine we then our hope by this effect also. Shall we not find that those vaiourous hearts

2 Comfortable confidẽce in God, euen in the absence of the meanes. 1 Sam 30.

1 Pet. 1. 4.

Heb. 10. 35.

Rom. 8. 26. Συναντιλαμβάνεται. Vers 22. 23 Heb. 6. 19

Prou. 28. 1. Esay 7. 2. *Noui ego istos in pace leones, in prælio ceruos. Tertul.*

hearts of ours which in the abundance of meanes were *bold* and vndaunted *as Lions*; in the want of them, are as the trembling leaues of the trees shaken with the wind? Why, but if *God* were the *stay* and *staffe* of our *confidence*, why then suffer we such troublesome and tumultuous terrors to seize vpon vs? Though the meanes be gone, yet the matter of our hope, God himselfe abideth by vs, who in the end of this verse, for the better supporting of our hope, is set forth vnto vs by his *omnipotent power*, witnessed in the creation of the whole frame and furniture both of heauen and earth, that we might assure our selues so often as we cast our eie vpon this goodly sight, that the same God, who was able to make all things that are, *something*, when before *nothing*, is much more able to keep them from becõming *nothing*, being already *something*: And that he which made the *world*, & *vs* in it, is as able to continue both *it* and *vs* in it: and that he which made not onely the *earth* for his *elect* here to fight in, but the *heauen* also hereafter to *triumph* in, will sooner suffer *heauen* and *earth* both to perish, than any of those *his elect*, for whose sake both *heauen* and *earth* too were made, to miscarry, or their company wholly to be rooted out by the opposite company of the malignant: that so by this glorious sight of the creation, *faith* in the creature might be *created*, at least *recreated* and *reuiued* in vs, hereby we learning in *wel-doing to cõmit our selues to God as vnto our faithfull Creator* by Iesus Christ, to whom be all power and praise for euermore.

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